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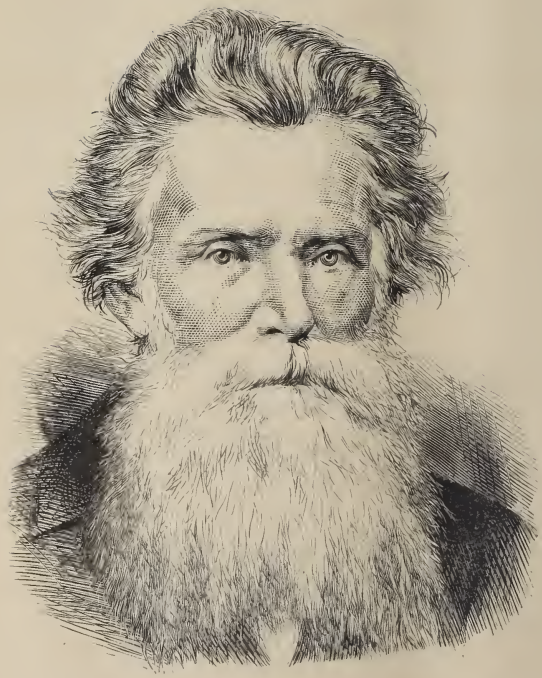

DR. DUFF.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

REV. ALEXANDER DUFF, D.D., LL.D.*

Of all living missionaries the Rev. Dr. Duff is by common consent the chief. Whether we think of his genius, his devotedness, the extensive changes of an unquestionably beneficent character which he inaugurated in India, or the powerful impulse which, at successive periods of his life, he communicated to the languishing spirit of evangelism at home, we cannot but join in according him the honourable title sometimes appended to his name by admiring friends—the prince of living missionaries.

It is remarkable how frequently men of ability and worth, divinely chosen to do a great work in the world, have their natal spot remote from towns. It was so in the present instance. The future missionary was born on the 25th of April, 1806, in the old farm-house of Auchnahyle about a mile from Pitlochrie, in the parish of Moulin, in the uplands of Perthshire. His first prepossessions in favour of foreign missions he owed to his pious father, who was wont to exhibit to him pictures of Juggernaut and other idols, and add explanations well fitted, with the Divine blessing, to tell on the susceptible mind and heart of youth. His education was received first at the parish school of Kirkmichael, about twelve miles from his birthplace, then at Perth Academy, and finally at the University of St. Andrew's, where he gained a scholarship by public competition; took the first place in the Latin and Greek classes; and so distinguished himself (as we learn from the *Friend of India*) in literature, philosophy, and natural science, that the senate spontaneously conferred on him the degree of Master of Arts. During the third year of his University course (the session of 1823-24) he was brought in contact with Dr. Chalmers, then in the zenith of his reputation. The result that flowed from his intercourse with that great and good man was a deepening of his early convictions in favour of foreign missions. A small society, to promote the evangelistic cause, was formed among the students, Alexander Duff being its librarian, and Robert Nesbit, afterwards of Bombay, its secretary; this association, at first almost private, at length developed into the St. Andrew's University Missionary Society. Having finished his secular classes at the University, Mr. Duff entered the St. Andrew's Divinity Hall, to study for the Christian ministry, and was within a year of completing his studies when the principal of the college, the Rev. Dr. Haldane, conveyed to him a very important communication. It was from the Rev. Dr. Inglis, convener of the General Assembly's committee for setting up an Indian mission, and strongly urged him to permit himself to be nominated the first missionary.

The churches in the northern, no less than those in the southern, portion of the island, had started back in horror from the godlessness and cruelty which stood so odiously prominent in important sections of the Parisian population during the first French revolution, and the result had been that a movement in favour of evangelism had begun, and yearly gained strength, till, about the termination of the first quarter of the nineteenth century, many ministers, of whom perhaps the most prominent was the Rev. Dr. Inglis, felt that the

* In preparing this article we have availed ourselves of materials which we collected some time ago from a variety of sources, for a more extended notice of Dr. Duff, in another quarter.

Scottish Established Church dare not longer delay to send forth, and that not simply through means of a society, but from itself directly, a foreign mission. So, as before stated, the highly responsible appointment was offered by the committee to the then little-known Alexander Duff; and after his natural hesitation to undertake so momentous a trust had been overcome by kind dealing on the part of those who understood his fitness for the office, he formally accepted the nomination. Confirmation of the appointment by the General Assembly was still needed, and was in due time cheerfully given. Then, finally, he was ordained in St. George's Church, Edinburgh, on the 12th August, 1829, the Rev. Dr. Chalmers presiding on the occasion, and preaching with his wonted fervour.

A fortnight previous to this Mr. Duff had been united in marriage to a daughter of the late W. Drysdale, Esq., of Edinburgh, with whom he embarked in the *Lady Holland* East Indiaman, in the middle of October, 1829. It need scarcely be stated that a journey to India was not then the comparatively pleasant trip overland it now in many cases is—it involved the trial of many months' confinement within the narrow limits of a sailing vessel, and the passage of that great African promontory, which at first received, as it still well merits, the ominous appellation, "the Cape of Storms." In the providence of God it was not destined on this occasion to be tamely passed, for on the night of Saturday, 13th February, 1830, the *Lady Holland* struck on the rocks of a desolate and uninhabited island, about thirty miles north of Cape Town, and soon became a total wreck. The passengers, including the missionary and his wife, were saved, but nearly all that they had with them was destroyed. Of 800 books which Mr. Duff had been taking to the East, only one remained uninjured, "Bagster's Comprehensive Bible and Psalm-book," which owed its preservation to the fact that kind friends had packed it in a strong leather covering. The vessel in which the missionary and his partner next embarked was well-nigh lost in a cyclone off the Mauritius, and was finally flung ashore in another of those dangerous rotatory storms at the mouth of the Ganges; yet, notwithstanding all these trials, he was permitted to reach Calcutta safely on the evening of the 27th of May.

The sagacious mind of Dr. Inglis had led him to anticipate the advantage to be derived from the establishment of a first-rate Christian seminary for the more aspiring youths among the Hindoo population; but strangely enough it was not to be located in Calcutta. After mature deliberation, Mr. Duff, with the true instinct of genius, set aside this unwise portion of his instructions, and placed the institution where alone it could, humanly speaking, achieve great results—namely, in Calcutta. With similar acumen, he turned a deaf ear to those who pertinaciously counselled him to make the Indian sacred language Sanscrit—which our readers know is not the *vernacular* of any Oriental people whatever—the medium through which to communicate the higher kinds of instruction. He was resolute to employ English instead of any dead tongue. When these two triumphs of sound judgment had been achieved, then the Christian machinery, which has been found so effective for dealing blows at the heathenism of the large cities of our Eastern empire, was complete, and nought remained but that it should, as speedily as possible, be put in active operation.

His celebrated "Institution" commenced on the 2nd of August, 1830, with only five pupils, but rose to influence so rapidly that, within a few days of its being opened, there was no possibility of accommodating the numerous applicants for admission who came forward.

The action of the institution was twofold—it demolished Hindooism, and it imparted an intellectual belief in Christianity. The former process was being largely carried out by the Hindoo College, which had been in existence for some time previous to Dr. Duff's arrival; but its action had hitherto been destructive only. Depriving the students who attended it of their Hindoo prejudices, its very constitution prevented it from rearing the true faith on the ruins of the superstition overthrown. Now permanent atheism is worse than any theistic creed, however deeply tinged with error, yet to this negation of all religion had many young Hindoos of great mental subtlety sunk, through the operation of European science divorced from Christianity. No more patriotic, no more beneficent, but at the same time no more difficult, work could be undertaken by a Calcutta missionary than to gain control over these erring spirits, and guide them forward to true religion and to peace. It will be to the eternal honour of Dr. (then Mr.) Duff that, when unbelief in its wildest form was threatening to batter down the defences of faith and of morality in Calcutta, he threw himself manfully into the breach, and, with the Divine assistance, achieved no slight measure of victory. Several

of the young men prominent in the ranks of unbelief were gained over to Christianity, one of them being the celebrated Krishna Mohun Bannerjee, formerly editor of the *Inquirer* newspaper, and now holding high office in the English Church in Bengal. Among the most interesting of the results which followed from the efficient teaching in the Calcutta Institution, may be mentioned the establishment of the Medical College of Calcutta. On this subject the *Friend of India*, for December 31, 1863, thus speaks :—"The most striking practical proof of the great social changes set in motion by Dr. Duff is seen in the history of the Medical College. Dr. John Tytler kept a medical school, in which he taught the natives anatomy from models of the human body. Dr. Duff declared that a thorough English education dispelled the prejudices which Dr. Tytler recognised, and challenged him to try the experiment on his own highest class. To the deputation which questioned the class on the subject, the first student, a Brahmin, said he had no objection to touch a dead body when studying anatomy. The rest of the class agreed, and the battle was won by the establishment of a medical college." In July, 1834, Mr. Duff was compelled by dangerous illness temporarily to leave India, the work there being meanwhile carried on by the Rev. Mr. (afterwards Dr.) Mackay, who had been sent out from Scotland, and who was joined by the Rev. Mr. (afterwards Dr.) Ewart, some months after the departure of the first missionary.

Hitherto the proceedings of the Calcutta mission had not excited the attention which their importance might have led one to expect; and some thought there was more of man's wisdom than of conformity to Divine precept and precedent in the course of action that had been adopted. When, therefore, on Monday, 25th May, 1835, Mr. Duff rose to make his first missionary address in the General Assembly, he necessarily stood somewhat on the defensive. His splendid eloquence on that occasion, of which we have heard the most enthusiastic accounts from an eye and ear witness, converted many opponents into warm friends, and for ever established his position with the Christian public. The same year Marischal College, Aberdeen, one of two universities then in that city, but which have since been united, conferred on him the degree of D.D. So far as his health permitted, he itinerated everywhere, working a revolution in the ideas of Christian liberality which had hitherto been entertained, and directing public attention in a way that it had not previously been to India. Several literary productions of his were published during this first sojourn at home. His assembly speeches obtained a great circulation; and his largest work, "India and India Missions," brought together the substance of his addresses regarding the gigantic Hindoo system, and the very interesting efforts which he had commenced in Calcutta for emancipating those under its pernicious thrall. In May, 1840, he again reached the capital of our Eastern possessions.

On the disruption of the Scottish Establishment in 1843, Dr. Duff, with all his missionary colleagues, joined the Free Church. This involved the loss of the mission buildings reared with a portion of the money obtained during his effective campaign at home; but such was the energy shown in meeting the crisis, that the check inflicted on the mission was temporary. One gratifying point elicited by this experience of adversity, was that the pupils, now upwards of 1,000 in number, followed their old teachers, thus showing the influence over their minds and hearts which had been gained by the foreign Christians. Yet more pleasing evidence was soon afforded of the firm hold which the institution had attained over Calcutta. It was thus that the Hindoo party, whose fulminations against the Christian education given by Dr. Duff and his colleagues had long ceased to produce any perceptible effect, had to confess that the only means of counteracting the influence of the missionaries was to establish an institution similar to theirs. This was accordingly done in 1845; but the rival seminary, as might have been anticipated, soon languished, while that which it was designed to annihilate waxed stronger and stronger every day. In 1844 was established the *Calcutta Review*, which has done so much to diffuse sound knowledge on Indian subjects, both in that country and here at home. Dr. Duff had the honour of being its first editor. Some time afterwards unbelief again came boldly forward, but was encountered by the missionary as before, and with satisfactory results. It is no small honour to say of Dr. Duff's second Indian campaign that it was in all respects worthy of ranking with the first. It was not, as in the former case, sickness that brought it to an end: the missionary returned home for a time at the call of his superiors.

The Free Church had for some considerable time wished again to be quickened into life by a visit from Dr. Duff, and a strong effort had been made to induce him to accept the theological chair vacated by the death of Dr. Chalmers. He

was not forgetful of the great opportunities a divinity professor of strong missionary sympathies has of imbuing his students with affection for the evangelistic work; but still he felt that he could not, while health remained, so thoroughly sever his direct connection with the Calcutta Institution and India generally, as the acceptance of a home theological chair would necessitate. After proper and prayerful deliberation, then, and consultation with his colleagues, he returned a decisive negative to the proposal. This only he would do: he would, if required, visit the several Indian missions, and then for a season, returning home, attempt, with the Divine assistance, to stir up new interest in the foreign mission work, after which he would again turn his face to the East. The development of the missions, with the consequent pressure on the funds, had, indeed, so far brought matters to a crisis that some such step as that suggested had become imperatively necessary. In October, 1849, therefore, Dr. Duff left Calcutta for Upper India, and after visiting many portions of the vast Anglo-Saxon empire, finally embarked for Europe. In 1851, he was unanimously elected Moderator of the Free General Assembly. In 1853, he was examined before the Committee of the House of Lords, in connection with the renewal of the Indian charter. In 1854 he visited America, and in the same year had the degree of LL.D. conferred on him by the University of New York. He had to do with the noble charter of Indian educational freedom, the rate-in-aid dispatch of Sir Charles Wood (now Lord Halifax) issued also in 1854. For a time his health completely gave way, and he had to seek much-needed repose on the shores of the Mediterranean. On his recovery in 1855, he left Scotland again for Calcutta; was appointed patron of the Doveton Institution in Calcutta, and quickened it into new life; aided in preparing the draft of a constitution for the Indian universities, created in furtherance of the policy of the educational dispatch; and when the Calcutta University was at length set on foot, he held important offices in it, and did much for the placing of its studies on a sound basis. He was at his post in India during the entire period of the awful mutiny and rebellion. In 1859, he was elected President of the Bethune Society, after the alteration of a rule which he deemed unfavourable to religion; and the gratitude felt by the members of the association shows how well he had discharged the duties of the office. In 1863 he so completely lost his health that he was informed he must leave India if he would save his life. In these circumstances his church interposed, and urged his return to fill not an ordinary theological, but an evangelistic professorship in the New College, Edinburgh.

He left India in December, 1863, amid demonstrations of respect and love from all sections of the community. Soon after his arrival at home, his wife, who had accompanied him during all the vicissitudes of his eventful history, was removed from this world. Since his return to Britain, he has, with his wonted ardour, done what he could to advance the mission work, refusing precuniary rewards for himself in the most disinterested manner. The enterprise on which he is at present engaged is that of raising a large sum of money wherewith to erect "manses," or parsonages, as they would here be called, at the several stations occupied by the church in India.

The work done by missionaries in India is, in many respects, analogous to that commenced by the Divine Redeemer himself, and subsequently carried on, under his superintendence and with his aid, by the several Apostles. And just as the people who lived in the early ages of Christianity under-estimated the results achieved, so it is now with the missionary enterprise in India. When at length the inevitable time shall arrive in which Hindooism shall pass away like the Paganism of old Rome, then will men appreciate more correctly than now the work done by the first Christian pioneers, and will accord to the name of Dr. Duff both great and enduring honour.

THE CHURCH CONGRESS IN DUBLIN.

The eighth meeting of the Church Congress may be fairly congratulated on its success. It met in Dublin, it came with a reputation for extreme church views, it sat in the midst of unusual ecclesiastical and political excitement, and some of those who took part in it were likely to be unpopular men. It came and conquered. Nearly 2,000 persons were present at the sittings. The meetings passed off with occasional confusion; but, on the whole, an unexpected good temper, forbearance, and quietness. The critical fourth day, which has hitherto been the crucial and fatal one, was as tolerant and harmonious as any of the rest; and the programme was carried out with strict impartiality and integrity. It was opened on the 29th of September by morning service in St. Patrick's Cathedral, which was filled by a large audience, and where Dr. Magee, the Dean of Cork, and now Bishop-designate of Peterborough, preached a sermon brilliant with thought. He chose his text in Luke v. 7—"*And they beckoned unto their partners which were in the other ship, that they should come and help them.*" There was in the narrative a prophetic picture of the two great trials that would beset the church—the trial of failure and the trial of success; while it is foreshadowed that the peril of the latter trial would be the greater, and that the hour of greatest seeming peril may oftentimes be the hour of the greatest success. The peril of the morning of success is inseparable from success itself. The church is now threatened with the breaking of the net, of that outward enclosure that encloses the multitude within, all the complex machinery of organisation and effort by which the church is ever struggling to urge men heavenward. The net seems about to break. See, our enemies say, how the free thought and intellect of the age is snapping the meshes of old creeds; see how the nation is severing itself from connection with you. Moreover the net is in danger because it is strongly drawn; the old words in our creeds, dogmas, and prayers are strained because men are awaking to a sense of their meaning. There is the peril of the net from its catholicity. We cannot have the small and narrow security of the sect whose aim is to exclude, and the mighty catholic fulness of the church whose aim is to include. We must not limit the number of the fish although there is a mixed company of good and bad—and the church is thus receiving into its bosom hostile enemies; for then the net would be safe only because it was comparatively empty. Others may be select because they are neither national nor catholic; we, because we are catholic and national, cannot be select. There is another peril from the suddenness of the strain. These are only some, for there are many more arising from our own sin and neglect. The remedy lies in beckoning to our partners, calling for unity and co-operation from all who will help us. One partner of the church seems less and less disposed to hear her call—that is, the state. The great discovery of modern statesmen is that nations, as nations, have no God—that for them there is neither a Divine Ruler nor a Divine Judge—that religion is the affair of the individuals alone, and the church is merely a corporation of individuals. It is plainly not the time to hope for further aid from the state. Shall the church call in those partners who have been drifted by storm and time far away? If they could but unite—if for one hour Christendom were one—what might not be done! But the union is not to be looked for at present; and if it is ever to come to pass it must be by the faithful and earnest reformation of each for itself, and the turning of our age not in the first instance to each other, but to the common centre of unity, the Lord. But the church can certainly call upon her own body, the members of the Anglican communion. The great feeling of our day is for Christian unity, a feeling manifest in all these efforts of combination at congress, conventions, and the like. The presence of English brethren had this significance, that it testified to their deepening conviction that, come what may to their establishment or ours, the two churches are one. It is a time of serious peril. It is as dangerous for the church as for individuals suddenly to lose all her possessions; it may seriously endanger spiritual life. And at such a moment our English brethren are especially welcome, when they come to reach their hands to us and to feel the weight of our net; to understand how, if it be not imperilled by the multitude it encloses, it has perils of its own from the violence and straits of the tide in which it is set.

As the sermon was followed by the communion, in which the bulk of the congregation joined, the service was not over till one; and at two the

congress was opened for business in the large hall of the Exhibition Palace, by the singing of the 100th Psalm. The Archbishop of DUBLIN, who presided, commenced the proceedings by an introductory address. Hospitably greeting the strangers, he yet refused to interpret their presence as a demonstration in favour of the Establishment, for the congress was of no party in politics, and held itself absolutely neutral in those questions which divide churchmen. But he regarded their coming as expressing the desire that the two churches should continue one—one in doctrine and discipline. The congress could as little take sides in theology as in politics, and the speakers had been selected in a spirit of entire impartiality. Their object was to set forward church work, by which he understood bringing home to the greatest possible number of human beings the message from heaven, of which the church is bearer and guardian. It was true that the church's system was stiff and weak ; and, notwithstanding what had been done to roll away this reproach, much remained to be done. If we come to understand one another better, to perceive that divisions, though real, are not so wide as we imagine—to reverence the earnestness and devotion of those from whom in some things we may be compelled to differ—much will have been gained by this way.

The first paper read was by Mr. TURNER, on *The Economical and Efficient Working of our Religious Societies.* It was suggested that a less expenditure could be gained by consolidation. The ATTORNEY-GENERAL suggested that the smaller societies, instead of being rival and expensive, should be grouped under the Church Missionary and the Propagation Societies. The clerical and lay elements must be heartily cooperative in these institutions ; the one securing harmony with the system of the church, the other the confidence and support of the public. The Rev. C. H. RICE condemned the multiplication of societies which had the effect of bringing inferior men into their management. He was pained by the one-sidedness of some of them—their party spirit. He thought their reports should be curtailed. He held that the church should be the only society. Mr. GORST, M.P., considered it was a disgrace that voluntary associations should be necessary for carrying out church work. Archdeacon DENISON could not agree with Mr. Turner, that the laity should be admitted to convocation ; and he did not blame the societies, but the parish clergy, whose neglect made the societies necessary.

The subject next in order was the *Hindrance to Missions at Home and Abroad; and how to overcome them;* introduced in a lucid and brimful paper by the Rev. Dr. KAY, and discussed, among others, by the Rev. Dr. MCNEILE, who pressed his conviction that, not to the clergy only, but to the whole Church of Christ is given the royal commission to preach the Gospel ; that not the clergy only, but the whole church, is a divinely constituted missionary society.

It was now five o'clock ; and after brief adjournment, the congress re-assembled at seven, when a paper was to have been read by Professor PLUMPTRE, on the *Relative Functions of Church and State in National Education.* Owing to his absence the paper was not read, but entered in the minutes, and the subject was discussed by the Rev. R. GREGORY, of London, who took the systems of education in America, Ireland, and England, to represent three principles : that the schools should be secular ; that while not secular, the church should be fettered in its action on them ; and that there should be direct religious instruction, with freedom for all creeds. The result of the first was to make the United States, in the words of Lord Robert Montagu, "a sandhill of sects ; each sect a crumbling congerie of disconnected atoms ;" of the second, to leave the problem of mixed education unsolved, and to be unable to raise any barrier against disloyalty. The third was the most perfect combination that could be had, all denominations being dealt with on equal terms, and the state exercising no control beyond needful supervision. Archdeacon DENISON declared the subject had been poisoned, and no treatment had yet got rid of the poison. It had been strangled, and crushed, and throttled, in the coils of the conscience clause, of which the first father was Julian the Apostate. They had had three great enemies—the Roman Catholics, the Nonconformists, and Rationalism—and they must now contend with a fourth, in the civil power. If they were to be linked with the state, they must bring up the children of the nation in schools controlled by the state-church. The Rev. Dr. DAY referred to the Kildare Street Schools, in which only the Scriptures were taught, as the most successful experiment tried in Ireland, and suggested a return to it. The Dean of WATERFORD brought forward statistics to prove that it had failed, while the hindrance to the full success of the national system lay with clergymen of the church. Dr. BYRNE, the Dean of Clonfert, submitted that the teacher of religion was not bound to interfere with

secular education. He was not even bound to teach the sacred truths, he believed, to every one, but according as his scholars were able to bear them. Sitting down, amid much interruption, he was succeeded by the Bishop of CASHEL, whose great age, and hands tremulous from infirmity, drew sympathy as well as attention. It was the duty of the state, he said, to promote education; and it would be an awful sin if the church refused to aid the state; and both must seek to spread the knowledge of God. Mr. POWELL, M.P., pointed out that the two best educational systems in the world, those of England and France, had been originated by religious bodies, and afterwards assisted by the state; and also that, in America, the school was opened by reading of the Scriptures. After some words from the Bishop of OXFORD in favour of the necessary teaching of religion, and from Lord ORANMORE, recommending the plan suggested by Professor Nesbitt, at the Social Science Congress of last year, the discussion closed.

The next day's proceedings were commenced by a suggestion from the archbishop in the chair, that the audience would forgive him, as himself born in the city, for the bull of asking them to express their assent by silence. The subject of *Church Work and Life in Ireland* was introduced by Dr. MACDONNELL, the Dean of Cashel. He referred to the important place occupied in Ireland by the Sunday school, showing that in many places it is only at the church service in the schools that the members of the church are ever collected as an organised body. The dogmatic knowledge of the children is superior to that in England. Though there may be no more than 100 to 400 parishioners the work is often onerous; for the relation of the clergyman is not that of the pastor of a parish, so much as the father of a large and scattered family, and everything is done by individual effort. There is another difficulty in the character of Irish Protestantism. The political cohesion which had joined men as Protestants, had too often destroyed the spiritual affinity of church membership. The Rev. ALEXANDER IRWIN followed, in a paper of statistics. Since 1806, 672 places of worship have been erected, of which 172 were schoolhouses, and the ministry had increased by 919. In the last 35 years £370,000 had been contributed for church-building and endowment, to which must be added £150,000 for St. Patrick's. In 37 years £1,039,000 had been contributed to the Church Education Society; there are 35 Protestant Orphan Societies to which £400,000 has been contributed, supporting 10,000 orphans. To the Jews' Society has been contributed £126,393; to the Church Missionary £147,049; to the Propagation Society in 28 years £40,900; and to the Irish Society, in 50 years, £126,644. The extent of the parishes prevented any comparison with England. An Irish rector, formerly in Surrey, describes his parish as consisting of 49,000 acres, over which about 1,000 Protestants are sprinkled. To see one poor woman during some months of fatal illness, he walked 345 miles, or 15 miles each visit. The Hon. and Rev. W. C. PLUNKET dwelt on the missionary aspect of the church. Their home missions began to be felt about 1822, and culminated in 1828. Up to the latter date the number of public recantations of Romanism reported in the newspapers amounted to 2,357. In 1829, more than 60,000 Roman Catholics were on the roll of their schools. In the diocese of Tuam from 15,000 to 20,000 joined the church from Rome. Probably one-fourth had relapsed; another fourth remained as witnesses to the truth; and one-half emigrated. Dr. SALMON referred to the Puritanic type that had been stamped upon the church, partly by the gift of such men as Travers, partly by the Presbyterian immigration and extension, and partly by their position in face of the Church of Rome. So that, while in England they were taught why they were not Dissenters, in Ireland they had to give reasons why they were not Romanists. The Bishop of DERRY thought they wanted more bishops, and that not one hand should be withdrawn from the straining rope. Dr. MCNEILE pointed out that the life of the church was in no danger; that the peril beset the church in her lower aspect only, as composed of the baptised. Colonel SHAFTO ADAIR, M.P., as a member of the commission took credit for its labours. The Rev. Dr. JEBB objected to the labours of the commission, and protested against settling the church and the cure of souls by columns of figures. The Bishop of OXFORD rejoiced in what he had heard—the calm, close grappling with the subject; he could not believe it possible that a church with such representatives was approaching any great destruction of its usefulness, or any lasting diminution of its fame.

In the evening, the chair was taken, in the absence of the president, by the Bishop of Meath, and the first paper was read by the Rev. EDWARD JACKSON, on *How the Church may best secure and retain the attachment of her younger members.* He dwelt on the principle of association, and espe-

cially of associations in work. Bible-classes should be multiplied, and the young should be enlisted in visiting the poor, and every charitable work for which they were suited. The Rev. F. W. Farrar followed, confining himself to the estrangement of the young intellect of England from the church. In the public schools the best and most Christian influences bore upon them. The services, sermons, and the relation of the master to the pupil were calculated to win the interest, respect, and confidence of the boys. It was at the time they left the schools that they lost their affection for the National Church. In the noise of the world, and detached from the individual sympathy and care that had been round them, the points of these old associations broke down. Then the clergy took them by the hand, and they were drawn into a new system. Assailed by honest doubts, they were often accused of moral obliquity and conceit. They found the church ringing with unessential Shibboleths, and torn by intestine feuds. Those who were less dull and docile, the gifted souls that seem born to lead and rule, became estranged. The result was that literary and scientific young men held opinions which clergymen regarded as fatal. There was throughout England an alienation of the educated. He would lay down as a first principle of remedy the recognition to the fullest extent that the nation and not the priesthood, the congregation and not the clergy, the society of baptised men and not the bishops, priests, and deacons, were the Church of Christ. There must be a fatal loss of influence in any teaching which tended to exalt the priesthood above the people. Christianity could only prevail among the people by being Christianity—the religion by which every man had a direct access to God through Christ. Just as it was the aim of Rome to rob the soul of that immediate communion, so it was the aim of every Protestant to strike down the arm that would go between him and his faith in heaven. The second principle was quicker abandonment of prejudice, the ready acceptance of truth, and a more enlightened sympathy with the spirit of the age. They must not attempt to bind the nineteenth century in the intellectual swaddling clothes of three centuries ago. An eminent man had said that the clergy were unable to estimate the quality of an action without reference to the motives which led to it; and he thought they could not but cry *peccavimus* to the charge. They must, therefore, insist, as a third principle, the toleration of opinion, which would be the best preservative from the worship of opinion. The Rev. Dr. Dickenson pursued the suggestions thrown out by Mr. Jackson; thought that Sunday-school teaching was excessive in quantity and deficient in quality; approved of young men's associations, and pressed the advantage of adult communion classes supplemental to those for confirmation. The Rev. Dr. Hannay dwelt on the utter unsuitableness of the church service for younger children, while the sermon was to them best described by the words of the Prayer-book on Matrimony, as "from beginning to end an excellent mystery." They should have a special afternoon children's service, and revive the practice of catechising. Dean Magee, with profound admiration for so noble and beautiful an address as Mr. Farrar's, must maintain his belief that the officers of the church had a divine authority; that the church should ascertain the spirit of the age before putting itself *en rapport* with it, and that there could be no true progress without dogma. The national establishment was the accredited teacher of the nation, and was bound by its compact to teach certain doctrines, and to tolerate within its limits those who distinctly and categorically denied these doctrines, seemed to him an act of ecclesiastical suicide. Mr. Bardsley believed it was the Sunday-school alone that had the power of affecting the religion of a child. Sunday-schools were the strength of the church. The young, Mr. Clarke said, disappear from public worship as soon as they leave school, and the pew-system is the cause. Dr. Kay thought that the toleration suggested by Mr. Farrar would be most mischievous. He had known many young men in India; and about two years ago he had seen the best of our young civil servants coming from Harrow and Rugby, and the best schools of England, and they came to India thoroughly moral and refined, but sceptical. He had spoken to many of these young men, and he believed that a very slight explanation of the Scripture had, in a large number of instances, entirely dispelled the doubts which had been formed in their minds, and which had been tolerated by many of their teachers in England. He believed that the main operation of the clergy had been to keep the youth of the kingdom free from the powers of evil, and that science had no warmer or more earnest and generous support than from among the clergy. The Rev. Dr. Trinder had once held that if the children had good religious teaching in the day-school, there would be little use for Sunday-schools. He had changed his mind, and now expressed the opinion of many clergymen in and

around London that the tendency of the revised system was to throw back the religious teaching, and to make the Sunday-school more than ever necessary. The Sunday-school should be connected with the service of the church; and there should be a distinctive service for the young, consisting chiefly of appropriate singing and careful catechising. Dr. WEBSTER, of Cork, had for ten years catechised the young in church after the second lesson at evening prayer, and his church, capable of holding 1,200 people, was then crowded, while adults confessed that they then learnt more than from all sermons.

There was no evening meeting, but instead, a conversazione in the Winter Palace, attended by large numbers, and, from the great size of the building, affording pleasant opportunity for the quiet interchange of thought, and for prolonging, among hundreds, the discussion that had been sustained by a few; with brilliant light, spacious promenades, picture galleries, and music, an agreeable evening was not difficult, and next morning a larger company than ever was assembled, under Archbishop Trench, to hear DEAN HOWSON read a paper on *Authorised and Systematic Lay Agency—Male and Female.* We had arrived, he said, at a period when lay help must play a greater part than hitherto; and we want the services of men who are less exactly clerical, and of women who are more nearly clerical. The only official lay work is represented by the churchwardens and the judicial committee of the Privy Council, and many people think that when we add the action of parliament and the royal supremacy there is nothing more to be wished for. But as the Christian Church is a great co-operative society, every baptised person who does not give his service is in a false position. Many Dissenters, and notably Presbyterians and Methodists, realise this idea far better than we do; and for this reason we lose many of our best people. If the Church of England were disestablished to-morrow, it would be thrown out into the country, as regards co-operation, in the form of a clerical skeleton. An entire renovation is required through the whole framework of our church. Any fear that the laity will be disposed to tread upon either our heels or toes may be dismissed as an idle dream. We want an *authorised* agency, with the bishop's mark upon the agents; the females to be occupied with health-neglected children and Sunday-classes for young women, the men with evening schools and various kinds of pioneer and missionary work. As for a layman preaching, we cannot draw a theoretical line between him and the clergyman in this matter, but we can draw a practical line at the church porch. If a layman has the gift of utterance and exposition he ought to exercise it; and if some of our laymen were to preach a great deal and some of our clergy not at all, it would be a very good thing. Putting an official mark upon the worker, instead of hindering voluntary effort, would stimulate effort now dormant and organise what already exists; and if laymen were associated with us in work and consultation, we should have less of party spirit. We cannot refrain too much from such costume or phraseology as is unnecessary and distasteful; and we must remember that in closely associated bodies there is great risk of bottling up party spirit in its most concentrated and dangerous form. Having pointed to the lessons to be drawn from the Colonial Church and the American, noticing specially the dioceses of Melbourne and Pennsylvania and the link now established between New Zealand and Lichfield, he concluded by suggesting a deputation of competent men to be sent out to the Triennial Convention of the United States in 1871, to study the facts and return to us with their experience. Mr. GAMBIER PARRY followed in a paper which elicited frequent storms of contending yeas and nays. He rejoiced that the time had passed when it was necessary to defend religious houses or sisterhoods. Bishop Burnet, 170 years ago, advocated communities of unmarried gentlemen, who should go into religious houses and continue for life. Two hundred years ago brotherhoods of the Church of England were fostered by such men as Ken, Beveridge, and Stillingfleet. They were scattered over England and Ireland, and there were forty in London alone, referred to by the Archbishop of Canterbury in his charge of 1699; while in 1712 there were ten in Dublin, under care of Archbishop King. Southey, a sound Protestant and Churchman, advocated Protestant nunneries. Religious communities were advocated by Law in his "Serious Call," and such rules were suggested as charity, celibacy, and poverty. The church had deprived herself of strength by departing from this usage of venerable antiquity: such agencies would have crowned her head with jewels. Having urged these monastic communities and their practice of poverty and perfect obedience, Mr. Parry sat down in a tumult, which the chairman brought back to order and good humour by pleasantly observing that the Noes may be as pronounced as you please, as prominent as a Roman nose; yet it is not ad-

visable that that feature should be a prolonged one. The Dean of FERNS mentioned that a number of ladies in Dublin were anxious to come forward and do church work, but not to retire into houses, and that they wished, if any member failed three times in the performance of allotted duties, that her name should be struck off without questioning. Their great guide should be the principle of their catechism, "to do their duty in that state of life to which it pleased God to call them." The Rev. Dr. REICHEL recommended the revival of the primitive office of deacons. It was more of a lay office than now; it was conferred by ordination upon women as well as men; and it was a substantial office, and not a stepping-stone. The deacon should not be the chrysalis of the presbyter or priest, but a permanent officer, nor should he be called to relinquish secular employments. MR. BARDSLEY described an association founded under sanction of the Bishop of London, with an elaborate programme of missionary work; and MR. ARTHUR gave an account of a male lay association in London with which he was connected, and that closely resembled a Wesleyan class meeting. Lord NELSON remarked that as the mendicant friars sprang up to resist the infidelity of the masses, and Wesleyanism had the same origin, so the same cause was now developing lay agency. The institution of minor lay orders would do a great deal to enable the Church to try the strength of Dissent. Major-General DOBBS declared himself for lay preaching, and for his own part had asked permission of no man. When the truth was burning in a man's heart it must pour itself out. He had commenced preaching when an ensign, and only twenty years of age, and he had preached for forty years, and he preached still. When he began, in an out-station in India, of whom could he ask authority but of God? He would like to see laymen authorised to be evangelists, and then allowed the widest latitude in exercising their calling. The Bishop of OXFORD mentioned that this was the very principle adopted in his diocese and in one or two others, with this restriction, that the evangelist could not preach where the parish minister refused his aid. "It seems to me it is the true way to combine the two elements—that burning individual zeal, with the free expression of which just now each heart in this room must have been warmed, with the acting in order, and not purely under the impulse of individual feelings, knowing that individuality is too commonly weak, and must always be short in its operation." As for sisterhoods their evil resided in three things—suffering women to make vows of perpetual engagement; receiving very young women and almost girls, for *their* primary obligation was laid down in the words of St. Paul, —Let the younger women marry; and that the life should not be a cultivation of devout feeling only, but purified and strengthened by works of charity. We know that, as life goes on, those persons become as it were stranded, and not unfrequently waste the energies of loving hearts upon pets. Ay, we see them; and who does not grieve to see them? What a tragedy it is, if you look at it in its true light, that a heart, furnished with all that God has given to that great work of His—woman in her purity—a heart capable, with the love of Christ purifying it, of being a most precious instrument in the work of Christ in the world—the tragedy of a loving, gifted woman cast into something like a moral and social solitude, and then, finding herself day by day more alone, coming at last, as we have all known instances, to waste those sympathies upon mere creatures, who become pets and favourites, instead of spending them in the love and service of Christ. The object is that there should be provided for women, who have not got homes in which they can work, a home with fellows of their own kind and rank—that they should form themselves into sisterhoods, which will give them a home from which they can go forth to do works of charity, and instead of retiring to a place of darkness, let their light and blessing shine before all men. The Bishop of CAROLINA was to have introduced *The American and Canadian Churches: their Organisation and practical Working.* In his absence, a paper was read by Dr. CHURCHILL. To constitute a new parish or divide an old one, it is only necessary to present a petition to the proper ecclesiastical authority. In parish churches, the congregations elect on Easter Monday a vestry of not more than ten persons, from whom the clergyman appoints one churchwarden, the vestry another. They elect a secretary to keep their records, a treasurer who receives seat-rents and all parish moneys, and pays the clergy and all parish expenses; and delegates to the convention. They have also to elect the parish clergyman; act as his advisers and executive officers; and are summoned at his discretion to meetings over which he presides. The clergyman of each congregation (if in priest's orders), with one or more of its laymen, are sent to the Diocesan Convention as delegates. The convention is summoned by the

bishop, usually annually, hears a sermon, celebrates the communion, receives a charge, makes canons for diocesan discipline and arrangements for diocesan work, appoints a standing committee, elects delegates to the triennial General Convention, and is charged with the election of a bishop. In this latter case, two tellers each are appointed for the lay and clerical votes, and no candidates are proposed, but the electors vote as they choose. There must be a clear majority of both lay and clerical votes. By having no connection with the state, the American Church possesses the power of multiplying her bishops for home or foreign service, as may be needed. The General Convention, or Supreme Legislature and Court of Appeal, is organised like the Diocesan, and meets every third year in October. It alone can alter the constitution and general canons, alter and order new versions of the Prayer-book, and order new versions of the Bible. For these purposes the notice given at one convention hangs over for discussion till the next. The laity may, and often do, form half of the diocesan standing committee, and, in cases of discipline, form part of the court of inquiry, but no part of the court for trial of a bishop or presbyter. The General Convention consists of an Upper House of bishops and a Lower House of clerical and lay deputies. The results of that system show that, in eighty-four years, a church has grown of 44 bishops, 2,500 clergy, and 160,000 communicants. The late Bishop of Tennessee, when asked if the laymen had not power to stop even a good measure proposed by the clergy, replied, "Certainly they could." "Then what do you do?" "Go back to our parishes and teach them better." Some time ago the Bishop of Ontario was asked in my presence if he did not find the laymen in the synod fond of change? "My dear sir," he said, "the laymen are the conservatives; the innovators are my clergy." The next paper was read by the Rev. Mr. GIBSON, formerly Archdeacon of Montreal. The first bishop of the Anglican Church in Canada was consecrated in 1793, and there are now seven bishops and between 400 and 500 clergy, besides those in Nova Scotia, Newfoundland, and Fredericton. In 1866, by a minute of Lord Carnarvon, the Canadian Church became disestablished, as she had thirteen years before been disendowed, and at the same time became free, possessed of power of self-government, reproduction, and extension. In Canada the central principle of organisation is the spiritual authority of the bishop; in most of the dioceses of the United States the bishop is merely a permanent presiding and administrative officer, liable, at the bidding of his clergy and laity, to have to act contrary to his convictions. The synod or convention, besides being the ecclesiastical legislature of the diocese, is a corporate body holding and managing the property of the church. The Lower House of the Provincial Synod is composed of an equal number of clergy and laity, twelve of each being elected from every diocese. Each diocese has power to exercise judicial functions through its synod. In the election of a bishop in the United States, the diocesan nominations must be confirmed by a majority of the bishops and standing committees of all the dioceses, so that before consecration the selection is confirmed by the whole church. In this respect the Canadian Church is far behind. For the most part the elections have been conducted with decorum and devoutness, and resulted in a suitable selection. The amount raised in the diocese of Montreal for church purposes more than doubled between 1855 and 1865, and the parsonage houses (to which more or less glebe is attached) increased in the same period from 19 to 42. In the diocese of Toronto the clergy, missions, colleges, and schools are, with the exception of a mission to the Indians, self-sustained, and the Bishop of Montreal says, in a letter of last month, "It is certain our people are becoming accustomed to support their clergy or contribute to their support in a way they used not to do; and I think our synods and self-government, and the interest taken in them by the laity, have contributed very much to bring it about." Lord ORANMORE rambled into the Canadian Church reserves and Irish disestablishment, and declared with applause that he and many Irishmen sometimes felt they would rather risk the danger of trying self-government than be made the plaything of English parties. The circumstances that gave colour to the attack on the Irish Church were three: the growing resistance to authority and contempt for the past, the disruption of the Church of Scotland, and the approximation of the High Church party to the Church of Rome. The Bishop of CASHEL had always maintained it as a popish way of speaking to talk of the clergy as the church, and he was aware there were errors springing up in Canada as at home, such false doctrines as priestly absolution, and that out of five bishops only one stood faithful against them; but he looked forward to the introduction of the lay element as a great corrective of these things.

When the Rev. Mr. FAYLES, of the United States, had spoken, the Rev. Dr. REEVES introduced the *Convocation and Diocesan Synods in England and Ireland*, in a paper of profound research. Canon TREVOR, who followed him, pressed the revival of Convocation. He never knew a bishop who went in the way he ought to walk that a lion did not start up in the path and roar at him. He used to think the bishops made their own lions, but it was the lawyers he found made them. If they faced the lion that stood in the way of Convocation he would put down his tail and run away. Dean GOODWIN recommended the adoption of Diocesan Conferences as at present in the diocese of Ely. The Rev. J. H. BLUNT, the editor of the Annotated Book of Common Prayer, recommended the bishops to meet and settle all matters by virtue of their spiritual authority to bind and loose, and that both clergy and laity must in implicit obedience take the will of God at their hands even when its authoritative decision went against their own judgment and conviction. Archdeacon DENISON objected to the presence of laymen in Convocation; it was not for them to sit in synods. Dean MAGEE drew attention to the fact that in the last nine or ten months during which the Irish Church has been passing through a struggle unparalleled in its history, nearly every religious body in Great Britain has had the kindness to meet together, and to discuss our future and our present, and to make this or that recommendation concerning us, with one single, and I venture to say singular, exception, under the circumstances, of the Irish Church itself. Telling the story of an ill-fated steamer that, twenty years ago, was caught in a storm between Liverpool and Derry, and sailed into the latter port with her cargo safe, but her passengers dead, because the first mate—a kind of marine vicar-general—drew a heavy tarpaulin over the cabin to prevent the passengers from interfering with the navigation, he declared that an immense tarpaulin had been thrown over the Irish clergy, and expressed the hope that they would not allow themselves to die the most ignominious and agonising of deaths—by legal asphyxiation.

The evening was occupied by a service in St. Patrick's, where the Bishop of Oxford preached to a congregation that densely packed every corner of the building, and overflowed places where the sermon must have been scarcely audible —from John xvii. 26. The sermon was in aid of the Society for Propagating the Gospel. He connected the sense of failure, which was one of the temptations that beset the Lord, with the sense of despondency that had seized on many now; and urged that the very times of trial were the times for the noblest declarations of God's will.

The fourth day was opened by a paper from the Rev. WALSHAM STOW, who had been summoned to take the place of the Dean of NORWICH. Speaking of *How the Efficiency of our Church Service may be increased*, he would make no changes in the liturgy itself; but the prayers could be made more effective. If the last generation had learnt to preach, this one must learn to pray. A choral service would be acceptable to the educated; in small and poor parishes they should be the exception. He had no sympathy with an intricate and mediæval ritual. The prayer should be prayed; the hymn warm and stirring; the preaching short, simple, earnest, and extemporary. There should be a difference between *festival* and *fast;* occasional services of not more than ten minutes for children; and additional services for special days and special occasions. Efficient service was impossible unless there could be comfortable kneeling. Sir JOSEPH NAPIER'S paper was read in his absence, as the president had been informed this had been the practice at previous congresses. The morning service should be shortened; the litany and communion might be used as distinct services; vain repetition might be removed from the Prayer-book; and also whatever could not be explained without a non-natural interpretation. Mr. BERESFORD-HOPE, M.P., pointed to the communion as the centre, and not the appendix, of worship. There ought to be opportunity of it weekly. There should be division of the services, a riddance from the incubus of pews, the banishment of that ill-omened functionary the parish clerk, and a voluntary choir, which however means systematic goodwill. He was followed by Mr. RYLE in an earnest and characteristic address, in which he suggested the better teaching of their people in the nature of popery; and pointed to preaching as a great power of the church and an outstanding part of the service. "Beware (he said) of any worship in which an excessive quantity of decoration and ornament is used. Beware, above all things, of any worship in which the ministers wear the dress or act in the manner of sacrificing priests. There are churches at this moment in which the Lord's Supper is administered as a sacrifice, and not as a sacrament, and the clergy are practically acting as mediators between God and man. The real presence of our Lord's body and blood, under the form of bread and wine, is

openly taught. The Lord's table is called an altar. The consecrated elements are treated with an idolatrous reverence, as if God himself was in them. The habit of private confession to clergymen is encouraged and urged on the people. I find it impossible to believe that such worship as this can be anything but offensive to God." Lord NELSON pleaded for comprehension. How dare we, as Christian men, seek to drive out, by more minute definitions of doctrine or of practice, those who are striving in any way to bring the neglected praises back to Christ? The Prayer-book should be used in that free, unsectarian spirit, which would adapt it to the entire sympathy of every class of mind, ... suitable alike to the cold character of the Esquimaux, or to the warmer sensibilities of the Sandwich Islander. Canon TREVOR remarked that while Mr. Stow proposed to leave the Prayer-book intact, he suggested a Royal Commission to revise it, while Lord Nelson claimed a comprehension that might reach all the way from Greenland to Honolulu. He had been taught that the formation of a liturgy and the regulations of public worship were within the province of the bishop; and he would remind those gentlemen who were anxious to improve the catholic aspect of the church, that to regulate the church in a manner contrary to the mind of the bishops, was not only utterly un-catholic, but was an act which rendered inefficient the offerings which they presumed to make. Mr. HENRY DIX desired to see additions made to the Prayer-book. If we were afraid to entrust modern Christians with the composition of prayers, why trust them to compose hymns? A prejudice has been excited by the feeble attempts at alteration that had been often suggested. He remembered one in which the morning service was to open with the ominous announcement, "How dreadful is this place!" The Rev. Prebendary JEBB thought such an attempt would be deeply hazardous. Thousands of devoted members of the church had lived through these difficulties for the last 300 years. Dangers would inevitably spring up like that abuse which was now revived, of making the Sacrament a thing to be gazed upon. The Rev. F. VICKERDIKE thought that what was wanted was chiefly the spiritual power of translating the service into a spiritual worship. He trusted they would seek devout persons for their choirs, and felt that intoning prayers, if suited for cathedrals, was very unsuited for a parish church and the poor. Dean HOWSON had fair opportunities of knowing the opinions of the middle-class of English laymen, and they were determined not to submit to a burden which their fathers were not able to bear. Those who believed they were doing us good by bringing us back to the state of things 350 years ago, would, if they succeeded, tear the Church of England in pieces, and leave religion in these countries a chaos.

(*To be concluded in our next.*)

THE CHURCH MISSIONARY SOCIETY'S WORK IN TRAVANCORE AND COCHIN.*

THE society's work in this field is, we think, very interesting and very hopeful. Whether we look at the picturesque region in the south-west corner of all India in which it is carried on, or at the peculiarity of the elements of which the small population of nearly two millions is composed, or at the character for enlightenment of its native rulers, it has many features of interest, and the progress of the mission hitherto gives us every reason for hope for the future.

We know not where else in all India we should look for the same number of persons, in proportion to its size, who call themselves by the name of Christians as in the territory of Travancore and Cochin. There are the Christians who hold communion with the Jacobite patriarch of Antioch, in number some 120,000 persons: they have been there since the sixth century of our era, unmolested by the native rulers, and even allowed by them a certain social status in the country. There are the Romanists, who date, of course, since the arrival in India of the Portuguese, somewhere about 140,000 in number: they consist partly of those who, through the violence of the emissaries of Rome, have been proselytised from Syrianism to Romanism, and partly of those who have become Romanists from heathenism. Then there are the Protestant Christians in con-

* From the *Church Missionary Intelligencer*.

nection with the London Missionary Society in the extreme south of Travancore, somewhere about 30,000 in number: they are principally Shanars, of the same race as those amongst whom our Tinnevelly mission has been so successful; they speak the Tamil language, and their affinity, of course, would be much more with the native Protestant Christians in Tinnevelly than with the Malayalim-speaking Protestant Christians of their own kingdom of Travancore. Finally, there are the Christians in connection with the Church Missionary Society, numbering somewhere about 13,000. If we were to count together all who bear the Christian name in Travancore and Cochin, we should find the number to amount to not far short of one-fifth of the entire population; and to these we might add, as another peculiar element of the population, somewhere about 1,500 Jews, who reside in the important town of Cochin.

The most influential, though not the most numerous, class of the heathen population is the Brahmin class. They have great influence at the courts, and great influence everywhere throughout the kingdom. They are, of course, the class who are deeply interested in maintaining caste and retarding the progress of Christianity. In fact, we may look upon caste as a *priestly* idea from the beginning, cleverly devised for the purpose of keeping the priestly Brahmins at the top of the social tree. It is a matter of wonder that, with princes so enlightened as the Travancore princes have been for several generations, and with the Syrian church existing so long amongst them, the Travancore Brahmins should be, of all Brahmins in India, almost the most privileged race of them. One cannot but fear that the Syrian Christians, in the centuries of the past, can have but little witnessed for Christ, and but little declaimed against the monstrosities of Brahminism. If they had, it is very probable that they would have received less quarter and less toleration from the native princes. At present, the indigenous Brahmins of Travancore and Cochin (Numboory Brahmins, as they are called,) number about 14,000. Foreign Brahmins (especially from the Tamil country), who do not rank so high, and are not at all privileged in the same way as the Numboories, number some 36,000. The Nairs, who rank next to the Brahmins, are a high-spirited and influential class of people. The reigning family of Travancore belongs to this class, and they are the principal landowners of the country. The Chogans, who are generally servants to the Nairs; the slaves, no longer legally so, but actually slaves to the other classes; the Araans, who are the aboriginal dwellers on the slopes of the western ghâts, cultivators of the soil, and worshippers of the spirits of their ancestors: these make up the rest of this varied population.

There could not have been a more interesting experiment made than the Church Missionary Society was induced by many friends to make, in the Lord's name, in Travancore. The experiment was, in short, to raise up into a living and witnessing church the fallen and lifeless church of the Syrians. Lifeless, indeed, that church might have been called. The fountain of life was closed against the people by the word of God being in a language (the Syriac) not understood by the Malayalim-speaking people. The liturgical services of the church were mostly in the same language. No witness for Christ was borne before the heathen. The problem, therefore, which the missionaries, on arriving in Travancore in 1816, had to deal with was, how they might, with God's blessing on their efforts, impart spiritual life to the Syrian church, and so raise it. It was to try this experiment they were sent forth. And what an interesting experiment it was! If God should enable them to succeed, what a mighty lever for working India they would have prepared! But all experience shows that to raise into life a dead church is not an easy task. They translated the Word of Life into the language of the people. They were allowed to take, and they took, a systematic part in the education of the young priests intended for ordination in the Syrian church. They preached wherever they had an opportunity, but they asked no Syrian to abandon the communion of his church. They laboured in the education of the young. Twenty years were allowed for the testing of this experiment. At the end of that time it was perceived on all hands that the gravitation downwards of a fallen church was greater than had been at first thought of. A new method of proceeding was adopted. From 1838 to the present time the Gospel has been preached to all alike—Syrians and heathens, and all have been exhorted to come out, and separate themselves from false communions, and join themselves with a pure scriptural communion.

The blessing of God seems to have followed the new plan. Since 1838, 12,000 persons of all classes have come out and joined the Protestant Church of England. Ten young men who belonged to the Syrian communion have abandoned

it, and have been educated, trained, and admitted to the ministry of the Church of England. One young man, a member of a Brahmin family, all of whom became Christians a few years ago, is now also a promising native clergyman. The converts are from all classes—those from the Syrians and the Chogans being the most numerous—the mountain-men and the slaves helping considerably to swell the number. Thus, out of these various elements, there is being one Protestant Bible Church formed in the land. The same thing that missionary work is doing everywhere throughout the world is going on here: it is drawing together into one brotherhood in Christ races and tribes once altogether separated, the uniting power being the cross of the Lord Jesus Christ. The Brahmin party have been greatly incensed; and at one time it is certain that the missionaries could not have held their ground in the country, had it not been for the influence of the British name. The work has steadily held on its way. May the Lord cause it to grow more and more until it covers the land!

What is to be expected from this native Protestant church in Travancore and Cochin? What is their distinct Christian influence? Does the word of the Lord sound out from them to their Syrian and heathen neighbours? Could their pastors thank God for them, "remembering their work of faith, and labour of love, and patience of hope, in the Lord Jesus Christ"? Is there amongst them an anxiety to win souls to Christ? Are the distinctions of caste abolished, and are they of one mind in the Lord? We will only say that we know that there are native clergymen in Travancore, who, by the grace of God, are behind none in their longing desire to save souls. We could enumerate many instances where the Gospel has spread simply through the faith and love of the converts themselves. We think, on the whole, that the questions above asked can be answered in the affirmative with regard to the Travancore mission, as much as with regard to any mission with which we are acquainted. This native church has, we think, a strong claim on the prayers of the friends of missions, that the Holy Spirit might be poured upon it, that so its witness for Christ might become more and more decided, and that the converts to the faith might be more and more multiplied.

We have to ask now an important question about this native church. When may we expect that it will take its stand as an independent church—*i.e.* a church independent of pecuniary aid from a foreign society? When may we expect that it will become, under a bishop or bishops of its own, an independent branch of the Protestant Church of England? We think that this is a question which ought to be asked, and which all who are interested in missions are asking now. Most dangerous would it be to deprive a native church of our aid in men and means before it is ripe for standing by itself. But we ought not to postpone the time of its standing alone unnecessarily by a day. The vigour of a native church is not improved by an excess of fostering. If there is spiritual life in it, that life will expand itself more purely and more vigorously when human aid is withdrawn, and it is led to cast itself on the heavenly comfort and strength of the Holy Spirit. And, besides this, the claims of *all* India are too great, the field is too wide, to admit of our spending more time than is necessary on any one point of it. The Church Missionary Society thoroughly realises this idea to itself, and its present action in reference to the Travancore native church is that of gradually leading it on to realise it too. The society does not forget the difficulties of the native church, composed as it is so largely of new converts from so many classes, and it does not expect too much. But not the less steadily and urgently is it setting the idea before the native church in a practical way. For several years past the native church has been accustomed to look upon the support of their spiritual and other teachers as coming out of a sustentation fund raised by themselves, and *supplemented* by the society; and they are taught that their own contributions must increase year by year, and the society's supplementary grant decrease year by year until it altogether ceases to be granted.

It is pleasant to know that the sum raised by the native church is increasing year by year. It is to be hoped that the present native pastors, and those who may hereafter be ordained, will see the importance of endeavouring to maintain themselves on as small a sum as possible, in order that their own Christian people may be able the sooner and the more easily to maintain them without foreign aid. The neighbour Syrian church sets an example in this respect to our native Protestant church. The bishops, catanars, and deacons receive no foreign pecuniary aid whatever; their support comes entirely from their own people. We think that this is an example which the native Protestant church in Travancore would do well to consider.

THE RACE AND RELIGION OF THE SANTALS.*

In every point in which the two races of India can be compared the Santals are painfully inferior. In the ancient Vedas they are referred to as "men of inarticulate utterance," and of "uncouth talk." They often go by the name of Dasyas, and in the great epic poem, the Ramayun, they appear as the monkey tribes. In Hindoo theatricals they are often represented and dressed up as the demon inhabitants of the lower regions, with human faces, a serpent's tail, and broad hoods, like the expanded neck of the cobra. By the Brahmins of the present day, even as of old, these tribes are treated with the utmost contempt. A difference of colour comes in to increase the divergence. The Hindoos are of a white ancestry, the Santals of black. An ancient singer praises the god "who destroyed the Dasyas and protected the Aryan colour." And we are told of "stormy gods who rush on like furious bulls and scatter the black skin—the hated of India."

Not less different are the two races in point of language. The Hindoo possesses in the Sanskrit of his ancestors a language of marvellous tenderness and power, with the richest inflections and grammatical forms. But the tongue of the Santals is barbarous and meagre. It has many words for external objects, but is unable to express intellectual conceptions. It is said that these aborigines have no words to designate matter, spirit, space, instinct, reason, or consciousness. Even terms for earth, heaven, hell, this world or the next, are wanting, except in a few instances where Sanskrit words have been introduced. And not until missionaries came among them was any attempt ever made to reduce the language to a written form.

Their modes of life differ from the Hindus, who regard their food as abhorrent. Some eat horseflesh, others human flesh; some eat their flesh raw. So that the Vedic singers speak of them as gross gluttonous savages, and give them the name of "The Raw Eaters."

Then, again, these Dasyas, or aborigines, are pagans. The early Aryans held a somewhat modified monotheism, and their philosophers were acquainted with the profoundest problems of metaphysics and ethical philosophy. But the aborigines seem to possess scarcely any conception of God at all. "Their highest religious emotion was vague dread." Of eternity they have no conception. In some of their languages their longest idea of duration is a human life, and their highest number is seven. They quickly hide their dead from sight. No rites are observed, no hope is cherished of another and better life. A burial is an occasion for feasting. When the feast is ready they repair to the grave, offer food and drink to the dead, and bid farewell thus:—"Take and eat. Heretofore you have eaten and drunken with us; you can do so no more. You were one of us; you can be so no longer. We come no more to you; come you not to us." The parting is final and for ever.

A few legends float among the people by which they connect themselves with the past. A Great Mountain figures in their memory as the origin of all things. It communed with the Creator at man's birth, clothes him, and teaches him to produce the first comforts of life. The creation took place thus:—"In the old time, that was before this time, the Great Mountain stood alone among the waters. Then the Great Mountain saw that birds moved upon the face of the waters, and he said within himself, 'Where shall we put these birds? Let us put them on a water-lily in the midst of the waters, and let them rest there.' Then were huge prawns created, and the prawns raised the rocks from under the waters, and likewise the water-lily. Thereafter the rocks were covered with diverse manner of creeping things; and the Great Mountain said, 'Let the creeping things cover the rocks with earth,' and they covered them. And when the rocks were covered the Lord of All commanded the Great Mountain to sow grass; and when the grass grew up, the first man and woman arose from two duck's-eggs that had been laid on the water-lily. Then the Lord of All asked of the Great Mountain, 'What are these?' And the Great Mountain answered, 'They are man and woman; since they are born, let them stay.' After that the Lord of All commanded the Great Mountain to look once again, and behold the man and woman had grown up, but they were naked; so the Lord of All commanded the Great Mountain to clothe them: and the Great Mountain gave them cloth, to the man ten cubits and to the woman twelve cubits; and the man's clothing sufficed, but the woman's sufficed not.

* From the *Baptist Missionary Herald.*

"Then the man and woman being faint, the Great Mountain commanded them to make strong drink. He gave them a handful of leaven, saying, 'Place it in a pitcher of water, and after four days come again.' So they put it in a pitcher, and after four days came again, and behold the water had become the strong drink of the Santals. Then the Great Mountain gave them leaves wherewith to make cups, but commanded them before they drank to pour forth an offering unto him.

"Thereafter the Great Mountain said, 'The land is, the man is, and the woman is; but what if the man and the woman should die out of the land! Let us make them merry with strong drink, and let children be born. So the Great Mountain made them merry with strong drink, and seven children were born. So the man and the woman increased and multiplied, and the land could not hold all the children that were born. In this time they dwelt in Hihiri Pipiri; but when the land would not hold them they journeyed to Chae Champa, and when Chae Champa would not hold them they journeyed to Silda, and when Silda would not hold them they journeyed to Silear, and from Silear they journeyed to Nagpore, and from Nagpore to the north, even to Sir."

Such is the story of the creation and dispersion as told in the jungles of Birbhoom. Other legends exist, many of them bearing a striking analogy both to the Mosaic and Hindoo accounts of the early origin of the world and of man.

But although the Santal has no conception of a beneficent deity, he is not without a religion. His superstition breaks out into numberless rites, by which he hopes to appease the hosts of demons who are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, &c. They can only be appeased by the sacrifice of animals and the outpouring of blood. Each family has its own deity which it adores with unknown rites, which are kept scrupulously concealed from strangers. The fields are full of ghostly crowds, and disembodied spirits are supposed to flit about in every glen, over the fields they once tilled, and about the banks of streams they once fished.

MEDICAL MISSIONS. NAZARETH—KASHMIR.

We have much pleasure in laying before our readers the most recent intelligence from Dr. Vartan, of Nazareth. It will be seen that his work goes forward hopefully in that very interesting scene, and that nothing seems to be now wanted, in the way of human preparation, but premises of a more permanent character, and some guarantee that the mission will be maintained. We use the words "human preparation" advisedly; for, above and beyond all that man can do or attempt, there must always be the one great *desideratum*—an outpouring of the Holy Spirit. Let us never forget, however, that if we expect God to give the increase, it is needful for us both to plant and to water. And in the case of Nazareth, these preliminary duties consist in, not merely establishing Dr. and Mrs. Vartan there, but also in strengthening their position and supplying them abundantly with all needful appliances.

"*Nazareth, Aug. 18th, 1868.*

"My dear Sir,—I received your favour of 19th June some time ago, and am sorry that I could not reply to it sooner for want of time. The work of my dispensary is increasing daily, and that of the hospital would have done so also had I space and means. Every week a number of applicants come with some hope of admittance, *and most of them from great distances, but return back disappointed.* The daily average number of attendance in the dispensary (including new and old patients and friends) is about *sixty*, who are admitted at three different times, on the appointed days, which are Monday, Tuesday, Thursday, Friday. As the arrangements of my dispensary have been completed, I have begun to conduct the preliminary services as in No. 39, Cowgate. I have three such services—one at the beginning of each time; also a similar one in the hospital daily; and a more lengthened service on the Sabbath evening. In this way more than 200 individuals hear the Gospel tidings in a week; and if the blessing of God accompany our feeble instrumentality, which I doubt not it will, for God will not let his word return unto Him void, much fruit may be expected in due time.

"I am glad to be able to relate to you the following case, as, I believe, one of interest. I was acquainted with two Mahommedans—father and son—some three years ago, through the illness of the latter. (Part of this case is already mentioned to either yourself or Mr. Burns Thomson.) Since the recovery of the young man, they showed a grateful attachment towards me, and they still continue in the same. That this behaviour must have been from an unselfish motive they have proved by their showing nothing to evince the contrary all this time. They have almost regularly come to our Sabbath services whenever they were in Nazareth. The young man has latterly grown anxious about his soul, and, like the gaoler at Philippi, began to ask what he was to do to be saved. Believe in the Lord Jesus Christ, was the reply given to him. But his anxiety did not rest here. He would like to be numbered among the privileged on earth, by enjoying the prerogatives of Christianity. In short, he would be baptised, like the eunuch of Ethiopia, if there was a Philip to do the service. Under the existing circumstances, however, I thought it would be prudent to make him wait, and to give him at the same time the opportunity of learning more of *Him* whom he would confess before the world, and praying that he might obtain sufficient grace to stand fast should trial and persecution happen to overtake him in denouncing his old faith publicly. With this view I proposed to keep him in my own house, and sending him to the mission school at certain hours every day, which proposal he accepted with joy and thankfulness. I trust this will be the means of still more confirming him in his faith. I doubt not, should this young man be considered to be mature enough in knowledge and faith to be baptised, there will be some commotion among the Mahommedans, and we may fare as ill as the missionaries at Constantinople, or even more so; but our trust is in the almighty arm of our God: He is able to deliver us from the hands of our persecutors.

"You will be glad to hear that the Church Missionary Society purposes to give, through Mr. Zeller, to our medical mission, £25 annually, instead of the £15. This will enable me to do more for the hospital and dispensary.

"I believe that the advantage of the medical mission is being felt here; and I hope that we soon may have the pleasure of seeing some fruit. This circumstance, as well as the thorough establishment of the mission of the Church Missionary Society, encourages me to ask our society to make some efforts towards a permanent establishment of *our mission also*, if it appear to the directors to be a prudent step to do so. I mean by this, that our society should make an effort to get mission premises of its own. Such a step will not only give permanency to the mission, and inspire the natives with a proportionate confidence, but will also in a great measure contribute to the comforts of our society's agents, whoever they may be in the future. In *hired* premises, the missionary is always uncertain about his future house, about his dispensary, about his hospital; and this uncertainty is accompanied by a considerable outlay for repairs, &c. in every house that he engages; which, besides being inconvenient in many ways, gives occasion to the landlord to increase the rent at the next term. The circumstances connected with our present house can be shown to illustrate this. It is one of the largest and best houses in Nazareth, which I rented for two years at forty napoleons a year (about £67 for two years), and I spent £30 or more for repairs, which make £100 in round numbers for two years' rent and repairs; and I am sorry to say that, after having paid so much for the house, about one-third of the apartments, if not more, turned out to be almost unserviceable on account of their being flooded during the winter, and very damp even now in the middle of August. And what is still more unpleasant, I lately discovered in my landlord symptoms which indicate a demand for increased rent at the end of our term.

"Should the directors of our society decide on buying a piece of land and building thereon, I humbly beg to offer £200 towards it, in four instalments, which, however, I can only pay by reimbursing our society with a fourth of my salary, after I am not required to pay house-rent here. I beg further to state that such a step, if taken by our society, cannot be considered too soon, seeing that the Church Missionary Society, besides their having two substantial houses for their missionaries and a school, &c. have now begun to erect a church—the cost of which, by the time it is finished, will be about £4,000 or £5,000. I mention this fact to show that the permanency of the Church Missionary Society's mission is a sufficient ground of encouragement to our society, should they be disposed to make an effort to raise a fund for the purpose. I need hardly say that, should our society decide in favour of this project, and entrust me with the management and overseeing of the work, I shall,

in return, satisfy the society by giving a minute account of every penny spent, examined and testified by the missionaries here. Should the directors think that though this undertaking is not beyond their approval and power, yet, for some reason or another, may not deem it advisable to start immediately, I would in that case request the favour of their giving me at least as much encouragement as to *buy a piece of land in a suitable place*, as this part of the proceeding requires to be done quietly and leisurely, so as not to excite the avarice of owners."

We trust that some wealthy friend of the cause will find it in his or her heart to provide a sum of money towards the important object for which Dr. Vartan pleads so earnestly. A medical mission, thoroughly equipped, at Nazareth—of all other places—would surely be worthy of some sacrifices.

"I operated lately in the hospital for a lenticular cataract in an old woman of about eighty, who was afflicted in both her eyes. I extracted the right one by a flap operation, at the upper half of the corneal margin; but though the wound healed very nicely, and at the end of a fortnight the appearance of the eyeball was as good as before, yet she was not the least better regarding her sight. This result, of course, prevented me from proceeding with her left eye. Though she returned home with no benefit to her bodily eyes, yet I trust some good has been done to her spiritual eyes.

"There are at present *eight* patients in the hospital, though I often resolve to take not more than *one* or *two* till their *requisites* are supplied."

We have reason to hope that by this time Mr. Vartan has received six or eight comfortable iron bedsteads, with the necessary bedding and other requisites; so that, with the aid of his Scotch nurse, Mrs. Ramage, he will be able to accommodate indoor patients in considerable comfort to them, and satisfaction to himself. In a former letter, he concluded a reference to his small hospital, under his own roof, with these words: "I am sure our Christian friends at home remember us and our work, and help us with their prayers."

We have much pleasure in publishing the following short extract from a letter recently received by the treasurer from Dr. Elmslie, a former pupil of the Edinburgh Medical Missionary Society. It shows satisfactorily that his labours in Kashmir, although hitherto carried on in the midst of great difficulties and obstructions, are now full of promise for the future.

"*Kashmir, Himalayas, Aug. 8th, 1868.*

"I have pleasure in sending to you, for the 'Miller Memorial,' the enclosed cheque for £25 sterling, as 'a thankoffering from a medical missionary in the foreign field.' Will you be kind enough to inform me, at your leisure, how much of the £4,000 is still wanting? If I am not mistaken, that is the sum thought to be necessary for the proposed new buildings for '39.' I hope Dr. Thomson has returned to his post with recruited health. It is cheering to hear of medical missions making progress at home.

"You will be happy to learn that, in a medical and surgical point of view, the present current season is by far the most successful year the Kashmir Medical Mission has met with. No case of decided conversion and application for baptism has as yet occurred this season. *But the people are much less bigoted, and far more friendly and inclined to read and listen to the good news.*

"I am sorry to say *Christian Work* has not reached me this year.

"With hearty wishes and prayers for an extended usefulness of the Edinburgh Medical Missionary Society,

"I remain, yours sincerely,

"W. J. ELMSLIE."

Contributions to every object of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; in London, by Mr. James Watson (Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson, & Co., 77, Lombard Street; in Cambridge, by Theodore Maxwell, Esq., King's College; in Malvern, by Dr. Dalzell, Seaforth.

INTELLIGENCE.

England.

(From our own Correspondent.)

The Evangelical members of the Church of England have had, in connection with the Church Association Conference instituted last May, a great gathering at Manchester. It was presided over by Mr. Robertson Gladstone, who referred in his opening address to the disgrace of recent ritualistic proceedings, and the great need of legislation to put an end to such abuses. The first discussion was on the subject of middle-class schools, which, it was shown, were rapidly being set up by the extreme party to accomplish their ends. Various plans were recommended for the improvement of middle-class education, the neglect of which in the past was deeply lamented. The subject of ecclesiastical courts and ritualism formed the next topic of discussion. Mr. Robert Baxter, who read a paper on the subject, said that from two to four years were occupied in bringing a case through the Ecclesiastical Court, and at a cost of £1,500 to £5,000. The evils suffered from this were very great. With regard to legislative action as to ritualism, they all felt the crisis at which they had arrived. He found but one impression among all classes of society as to the church's danger. In many minds there was despair, in others encouragement, because there was no discipline, no doctrine, no uniformity of practice. He considered that there was a provision for legislation in the seats of the bishops in the House of Lords. The bishops met there not to mingle in the strife of party warfare, but to moderate, to watch over the interests of the church as ambassadors for Christ, to guide the helm of the state in matters which affected the welfare of the church, and, above all, to speak out. Was it not to the bishops that they should look for legislative action? The only effort, however, made towards legislative action was made by a noble layman, who was ever forward to devote his energies to the benefit of mankind. There was extreme peril hanging over the report of the ritual commissioners. He read it as every simple, honest-minded man would read it, to mean that vestments, lights and incense were things to be condemned and put down. But the Archbishop of Canterbury and Lord Stanhope held that they should be excluded only when parishioners moved in the matter. Thus they would be legalised where the parishioners did not object. The result would be that what was now unlawful would be made lawful, and he felt much indignation at the attempt to legalise by a side wind those very things which the commissioners proposed to repress. Among other speakers, after Mr. Baxter, was the Rev. J. C. Ryle, who said he had no faith in bishops in regard to the ritualistic movement. Some of them winked at ritualistic proceedings; but if a poor Evangelical clergyman evaded the rubric, they were down upon him like a sledge-hammer. One man dare not look over a gate, but another man might steal a whole flock of sheep, and nothing would be said to him. He considered that Convocation was an anomalous body. The Canterbury Convocation talked as if it represented the whole church, but it did nothing of the kind. They ought to use every attempt to get a moderate bill passed through parliament.

In a discussion on lay agency, the Rev. C. D. Marston said that at the Reformation the lay element came out in a most striking manner. Theoretically, parliament represented the lay element in the Church of England. He conceived it to be a mistake to talk about the union of church and state. Hooker worked out that it was the unity of the church and state. He (Mr. Marston) believed that they would not see a remedy until the lay element of the Church of England rose to assert its position and its rights. In another address the same speaker said on this subject: "Lay action was an essential part of the perfect action of the *ecclesia*. Lay co-operation appeared to be earnestly desired in all quarters, but lay action was a term involving much more than the co-operation of the laity, as the term was generally understood. As they were at present constituted, the laity of the Church of England, as distinct from the laity of England, had no authoritative standing in point of fact. If the existing relation between the church and state was to be respected and maintained, and if, at the same time, parliament had confessedly ceased to represent the laity of the church, why might not an alteration be proposed in the character of convocations, of such a nature as to incorporate the representatives of the laity with those of the clergy? The presence of a respectable lay element

would give a weight which a merely clerical synod had not and ought not to have. The representation, so far as the laity was concerned, might progress through the different ruridecanal and diocesan synods, the congregations sending lay representatives to the ruridecanal meetings, those representatives in their turn selecting from themselves a fixed number for the diocesan assembly, and these again nominating from themselves their representatives in the provincial synod or convocation. The two provincial synods could appoint members for a national synod, when action of the whole English branch was called for." The conference sat for two days, the 6th and 7th ult.

The autumnal meeting of the Congregational Union was opened on Monday night, October 12th. The opening sermon was by the Rev. Thomas Binney. The Rev. Dr. Raleigh, in his introductory address, referred to the crisis that was passing over them, and of the duties which attached to them. It was impossible to separate politics from religion. He spoke upon the Irish Church question, and contended for equality of all before the law in Ireland. The real difficulty of the Irish question lay in England. If there were in England no Established Church, or if the church established here contained nearly the whole population, or if that moiety which constituted the Establishment were anything like harmonious or unanimous, or less than entirely opposed to each other in sects and parties; or if those sects and parties could suspend their animosities in order to do this one great act of justice for the nation's sake to Ireland, the Irish Church would more easily pass away. It would be a great injustice to Dissenters to suppose that they were waiting to achieve a victory. In their opinion the good men of the church were not going to fall, but were going to rise. Then they and we may understand each other a little better, and come nearer to each other in love and labour for years to come. A paper was read on "Church Membership," in which the writer urged the doing away with some usages which prevented timid persons from joining publicly the membership of the church. This subject gave rise to much discussion. A paper was read on "Lay Work in Congregational Churches." One speaker recommended district reading-rooms in connection with congregations, also for women under female direction. The usefulness of a large deaconate, the abolition of pew-rents, the useful employment of chapels during the week-day, were among the other subjects discussed. Mr. Willson, the well-known secretary of the Home Mission, advocated the more extensive training of the churches to evangelistic work, on the model of Dr. Chalmers' system. Mr. Allon drew a distinction between the pastorate office and the duty of preaching the Gospel—the one belonging only to ministers, and the other being open to any one who was capable of it. Mr. Lee, of Manchester, urged the duty of the proper payment of ministers. There was also a paper read on the "Claims of the Temperance Movement," and a resolution in favour of the movement was agreed to. Mr. S. Morley urged the mighty power of personal inquiry in connection with this movement. The personal influence was quadruple when one could say, "See, I am doing as I advise you to do."

A conference of the two great sections of the Presbyterian* Church in England has been held at Liverpool, on the subject of Union. The English branch of the United Presbyterian Church was holding its synodical meeting, and a deputation was appointed by the English Presbyterian Church to hold with them their conference. It has long been felt that these two churches, which have no real difference, ought to unite in England for the purpose of carrying on their work in harmony and with greater effect. A committee was formed of the United Presbyterian Church, for the purpose of carrying on the negotiation with the committee of the other church, and the probability is that a union of these two bodies will be accomplished, at farthest in a year or two.

Dean Alford, in the *Contemporary Review*, has a remarkable article on the position of the church towards the state. He argues that the reformation of the church by the state is a mere chimæra, which might be thrown out for half a generation to play with, but could not possibly prevent the ultimate severance of the church from the state. For this change "history has for ages been preparing the way," and he protests against those who endeavour to prepare the church for it being described as its enemies. Having, he says, "the privilege of knowing several of the leaders of the 'liberation' movement," he is able to say that they "evidently wish for the Church of England power to do her work in the population entrusted to her, and believe that the issue of the

* By the Presbyterian Church in England our readers are not to understand that we mean the "Unitarians," who are not in any respect Presbyterians, but who often most unjustly assume the name.

present system is to withhold that power." He combats the statement that, by separating the state from the church, we shall "cease to be a Christian nation." "Whatever," he says, "be the Christianity of the nation, it is measured, not by any legal enactment or fiction, but by the presence and working of the Christian conscience in the aggregate of its constituents. Christianity is not matter for human law, but for the free spirit of man." He is perfectly content to leave the whole question of property and legal *status* to the conscience and wisdom of the legislature, and thinks the clergy will not "for many generations" suffer any loss of prestige and precedence. As to pecuniary arrangements, government, and useful action, he expects the church will be greatly benefited by the change.

We find in the report of "The Friends' First-day (Sunday) School Association :—The annual investigation made by the committee into the numerical condition of our schools shows that there were in Third Month last, 77 schools in 64 places, with 1,095 teachers, and 12,474 scholars. In their report of 1851, when the total number of our scholars was about 3,000, the committee pointed out that it would not be beyond the possible teaching power of Friends in Great Britain to instruct 20,000 First-day scholars. The number under the care of Friends in Great Britain is now somewhat over 11,000, so that, notwithstanding the progress which has been made, it may be assumed that there is no reason for relaxing our efforts. The increase which has taken place during the past year is in a large degree attributable to the accession of scholars to the older schools, in some of which a marked advance may be noticed.

Scotland.

(From our own Correspondent.)

THE great majority of the people of Scotland belonging to the unendowed churches are in favour of the disestablishment of the Irish Church, and the coming elections will show that this is the national feeling. One of the oldest sections of seceding Presbyterians, well known for their devotion to the principles of the covenant, have recently given the following deliverance. It is worthy of notice, because it attacks the existing establishments not on the voluntary, but on the establishment principle, as always held in Scotland, and ably advocated by Dr. Chalmers, her most illustrious son :—"That in the light of scriptural principles, it is ground of serious alarm when the supremacy of the crown, in matters ecclesiastical, has been recently asserted in high places, and, in some organs of influential literature, as an essential rule of public policy, inasmuch as it contravenes the distinctive principles of the Reformation, involves an aggression upon the rights of conscience and the privileges of the church, and is the very plea against which our fathers resisted unto blood as the basis of every pretext for arbitrary power in the state, and spiritual despotism over the souls of men. Nor is the danger materially lessened if this Erastian claim be limited to established churches, for, if it be just as regards them, the plea by which it is supported is equally valid for the extension of it to all churches, and the whole question is raised by the issue now submitted to the British nation in the present struggles, whether the members of the different churches as at the same time members of the state, and so responsible for its procedure, can allow national property and funds to be any longer devoted to the maintenance of any ecclesiastical system, on the condition thus distinctly affirmed that civil authority is to overbear and destroy spiritual freedom, and the right which the church has received from its Divine Head to guard the orthodoxy of its creed as in substance the message of saving mercy to a guilty world, and to secure the purity of its communion, not according to civil courts and statutes, but the paramount authority of the Divine Word alone. That it is manifestly the duty of all free evangelical churches, under these circumstances, when such dangerous errors are not only avowed but sought to be maintained in force, and carried into practical effect, seriously to aim at the healing of their own divisions, and to unite as speedily as possible on 'the well-trodden ground of our martyrs and confessors,' in order that their own spiritual liberties may be secured, the yoke of all Erastian supremacy over other churches may be broken, and the constitution of these realms may no longer be marred and defiled by any claim on the part of the state inconsistent alike with truth, and righteousness, and liberty."

At the half-yearly meetings of the synods of the Established Church, resolutions have been generally passed against Mr. Gladstone's measure. At Aberdeen, the Rev. Dr. Bisset moved the adoption of an overture asking the synod to direct its ministers and elders to bring the subject "before their people, in its bearing on the

security of the Protestant throne, the sacredness of treaties, and the stability of property," all of which and more are said to be threatened by Mr. Gladstone; for the overture sets out by the statement that in the proposal for disestablishment "there is not only dishonour done to Him who is Supreme Governor of all the kingdoms of the earth, and hath been long acknowledged as Supreme Head of the church and nation, but the greatest peril to the invaluable civil and religious liberty which we in this land have so long enjoyed under the beneficent sway of a line of Protestant sovereigns." Rev. Mr. Stewart, Peterhead, moved that no action be taken in the matter. For his amendment there were but five votes; for the overture there were thirty-seven votes. The synod of Glasgow and Ayr the same day appointed a committee to watch over any bill that may be brought into parliament having for its object the disestablishment or disendowment of the branch of the Church of England in Ireland, and with authority to petition both Houses of Parliament against such a bill.

A great public breakfast was given to Dr. McCosh at Brechin, the former scene of his ministry, previous to his sailing for the United States, to be President of Princeton. Notice was taken by several speakers of the fact of Dr. McCosh not having been appointed to one of the philosophical chairs in the universities of Scotland. Dr. Guthrie, dealing with the same question, suggested that the appointment to professorships should be vested in much larger bodies than at present. He said:—"The time is coming when we must look after other reforms than reforms in parliament or reforms in churches—viz. reforms in universities. We must be done with small coteries—small bodies of men—who have made some very curious escapades of late, in my humble opinion, in their appointments, and I don't know but the best plan of filling up the professorships would be that the election of a professor should be in the hands of those who had gone through a university education, obtained degrees, and formed the council of the university. I would leave all the doctors of the country to elect a professor of medicine. I would leave the lawyers of the country, who have gone through the curriculum at the college, to elect the professors of law; and I would leave the men who are M.A.'s of the universities to elect the professors of literature and science; and I believe that if that were the case, these interests would be in far better and safer hands than they are at this moment." The philosophical chairs in Scotland are, we may state, positions of special importance to the churches, as all their students are compelled to attend them, and they derive from them most frequently the foundation of their life-long opinions.

Ireland.

(From our own Correspondent.)

WHILE the Church Congress has occupied the foreground of men's thoughts, it has not hindered but rather been the occasion of other discussions. The Society for Freedom of Worship held two meetings. The Dean of Cork (since appointed Bishop of Peterborough), who was in the chair at the first, "assured his friends that it was not a happy family gathering of Churchmen and Dissenters for one common and just form of worship, but a getting of freedom to those of our own body who wish it." They were prepared for the offertory in the Irish Church, "for they had preserved in the Irish Church, and I believe in that church alone, the primitive and apostolic custom of collecting on the first day of the week." The square pew he charged as "a provision for sleeping, a provision for developing selfishness at a twenty-horse power; a provision for everything but a direct and respectful worship of God." The Bishop of Limerick, who was in the chair at the second meeting, suggested a monthly collection to be for a different object each month, or that certain charges would be put by agreement on the offertory collection, and those who wished could specify a contribution to any special fund on the paper which enclosed it. The discussion at both meetings was animated, and the battle between pew-rents and free-seats was vigorously fought. At a meeting of the Irish Church Society the case of the Irish Church was reviewed by Archdeacon Denison. He affirmed that the Church in England and the Church in Ireland were one and the same church by identity of specific divine trust, and that, as they were indivisible, it became a question of surrendering or saving the National Church of England and Ireland. Yet he affirmed also there was a remarkable disinclination to grapple with the question; "an amount of apathy and indifference, and indolence, and consequent refusal to move hand or foot in defence of church and state, for which none of us were prepared." There was only one hope and one remedy left—"Faith in our own position as the first among churches;

thankfulness that our church has been made to be the National Church of this people. Two months more of want of faith, of torpor, division, inaction, wasted strength, and our gift despised and our trust betrayed, it will be too late to repent." A number of clergymen and others recently proposed a case to Sir Roundell Palmer and Mr. Stephens, who have advised them that provincial synods convened without a writ from the crown are probably lawful; that the same is true of diocesan synods; and that, if the clergy and laity form an association to maintain the church, it may or may not be lawful. The Bishop of Oxford, Mr. Beresford-Hope, and Archdeacon Denison, have appeared in various parts of Ireland, assuring the Irish Church of the sympathy of the English; and the appointment of the Dean of Cork to the bishopric of Peterborough (the first time since the Reformation, according to some, that an Irishman has been translated to an English see) is generally held to confirm that cordiality.

The Presbyterian Church, besides at present establishing churches at the watering-places and the great tourist resorts, has appointed a missionary to Alessandria, in Italy, and another to Vienna, both in connection with the Jewish mission, but to take advantage of all openings for spreading the Gospel; has designated a clerical and a medical missionary to commence a mission in China at Neuchang, where Mr. Burns died; and returns her late Moderator to India, accompanied by a fresh missionary for the station there. The hope of seeing the debt on her buildings extinguished is more widespread as the Young Men's Auxiliary extends and grows in vigour; and the organisation she has created through the country is extended and sustained with increasing heartiness. The system of colportage is specially efficient; there are now fifty-six colporteurs employed and trained for their special work. They pass freely through the southern and western counties, meeting many welcomes, large sales, and, on the whole, few rebuffs. Once a year they meet at their provincial centres, pass an examination, and receive words of encouragement and counsel. Some of them assist at prayer-meetings; most of them find ready opportunities of reading the Bible to Roman Catholics, and the influence of these faithful, serious, earnest men must tell largely upon the people. It is an education of Christian literature that will have broad and general results upon the Romanist population, and conducted in so honest and fine a spirit that the colporteur's pack has been sometimes opened in a convent. Lord Dufferin lately drew attention to other general results that are likely to happen from the interchange of population. The necessities of trade have drawn Roman Catholic workers into Protestant neighbourhoods, and the opportunities of farming have drawn Protestant settlers into Roman Catholic districts: and, as this interchange of population goes on, there is a fusion of the sharply-divided elements that makes it up—a fusion that can have but one issue in the wider spread of evangelical truth. Professor Watts recently noticed the circumstances in America that confirm this more than hope. How the mass of Romanism annually poured by emigration into the United States disappears before the fourth generation; how the Romish Church is dependent on that very supply of emigrants, against which, with foresight of the consequences, it occasionally utters some warning to Catholic Europe; how, "whatever the United States touches she Protestantises; Louisiana passed into her hands, and New Orleans has become a Protestant city. California, a theatre of Romish missions, was annexed, and, within the past twenty years, it has become a great Protestant state."

An eminent Wesleyan minister must be added to the chronicle of deaths this year. Mr. Reilly was for years the associate of Gideon Ouseley, and famous, like him, for services in the fairs and markets of Munster and Connaught. He was gathered to his rest at the age of eighty-six, and has left Methodism vigorous and energetic, and looking forward to a greater work in the future of Ireland.

During the short time Mr. Arthur has been in Ulster, he has been called to open three Wesleyan chapels, and at the Belfast financial district meeting, a few weeks ago, £20 was added to the income of each married, and £10 of each unmarried, minister.

France.

(From our own Correspondent.)

The long-deferred revolution in Spain has at length opened the way to free thought, free worship, free study of God's word, and, doubt it not, free course of infidelity. It is the expansive force of long pent-up thought that flies to extremes. The glory of the Gospel is to scatter its blessings throughout this life, as well as to

ensure to the soul the blessings of the life to come; so let Christians be up and doing for Spain, for the time is short. One more kingdom is broken up, once more the clay has been separated from the iron, and the eagle, long glaring over the Pyrenees, sees a step more taken towards the fulfilment of his project—deferred, but never abandoned — the federalisation of Southern Europe. The revolutionary flood rises; it is scarcely possible to give an idea to those who have not seen it what the leading French journalism is in respect to irreligion, insubordination, and immorality. "The heart—says one, who, though a Christian speaker and writer, takes not heed to the *sure word of prophecy*, and whose prediction is all the more striking—the heart is seized with sorrow and discouragement before such manifestations as those of Brussels and elsewhere; and were there not a civil and Christian duty to perform in claiming liberty amid such serious circumstances, the ungrateful task would be relinquished. . . . . The storm *will soon thunder down upon the heavy and troubled waters of public life, the* storm which no one chooses to turn aside. The Pope is praying for Isabella, and also praying for . . . . Protestants, whom he entreats to take advantage of the œcumenical council for returning to the Church of Rome. We shall see what will in reality result from this council—probably what neither Protestants nor Pio expects. Whatever be the dark days at hand, the watchful and intelligent believer in the whole Word of God will take heed to the light shining in a dark place until the day dawn, and the day-star arise in his heart, the harbinger of the Sun of Righteousness, before whom all mists and storms must flee. As in the days of Noe, so shall it be also in the days of the Son of Man," &c.

Among the teaching of infidelity and the rapid sliding down of thousands into materialism, it is refreshing to find the senator Dumas concluding a brilliant and solid address to the pupils of Alais college with the following words, "Ampère, the greatest natural philosopher of France, Faraday, his rival in England, Cauchy, whom Europe has long considered the greatest of her geometricians, have shown the science of the boldest genius united with the humblest faith. That *esprits forts* should treat Newton, Cuvier, Linnius, de Jussieu, Ampère, Faraday, Cauchy, as weak-minded, let them do so; but no one has the right to say that they denied God, and that the genius of science, of which they are the sublime representatives on earth, leads to materialism. Natural truths belong to science; moral and religious truths enter man's heart by a different road. We can by ourselves know all that is terrestrial; but we must ask from another teaching all that concerns the future life. Such is their profession of faith; let it be yours."

The fraction of free church Protestantism which is gliding off from orthodoxy is increasing, and finds partisans in many members of other churches. "*The plenary inspiration of the Scriptures has no longer many partisans among serious men; many believe with us that this school will lead the future,*" says a pastor of the national church, who has hitherto been esteemed orthodox.

The tremendous evil of studying man's works, patristic or modern, until time is absorbed and the Bible a sealed book, the forming a self-pleasing system sufficiently spangled with Scripture texts taken at random to pass for evangelical, while all the strength of well-digested truths is absent, is slaying its hundreds. We may well begin to understand what strong delusion means, and somewhat of the potency of that spiritual power which is playing havoc with all parties, churches, and individuals.

The Rationalists have hit upon a new plan: they purpose the division of Paris into five reformed churches, each having its separate consistory; they are petitioning the Minister of Public Worship to that effect; they have also broached the matter in relation to the Lutheran Church in Paris. But the snare is too gross, and meets with too much opposition to have success at present. Of course they expect that, out of five consistories, some would be rationalistic. The war between the orthodox and rationalists is deplorable and disgraceful to both sides by the petty spirit which often descends to gross personalities and pitiful details, not to speak of the bitter language indulged in. Truly, it may be said of many, who yet, we trust, love the Lord, "They know not what spirit they are of." We once saw two dogs in the street, each of whom had got hold of a rag; one pulled one way, the other pulled the other, *riff!* went one, *raff!* went the other, *growl!* went one, *whine!* went the other; a crowd collected, laughing and spurring them on to the fight, until the rag was rent, and then neither cared for the fragments! Pardon the ungraciousness of the comparison, but the official name of Protestant—dignified as may be, dear even as our fathers' banner—is not worth the contest. We say it with soberness of feeling. When our orthodox brethren have their eyes

opened to the real *renunciation of self*, which the Lord expects and commands, they will be astonished to perceive that party and official names and banners-spiritual were in the list of what was to be given up for Christ. May they see it ere it is too late!

The synod of the Free Churches met at the commencement of September in Bergerac (Dordogne); 44 churches were represented by 66 delegates; and some foreign delegate-visitors were there. Splendid weather, lovely climate, cordial hospitality gave much charm to the meeting of the brethren, who had the joy of sealing reconciliation of parties in two churches of the Union, one of which had been cut off from fellowship on account of its intestine broils. Ten posts of evangelisation are supported by the union of churches, and lack of funds alone prevents them undertaking more. Funds are low. It supports five out of its fifteen theological students at Geneva and Lausanne, and among its various projects are those of a faculty of its own in France, a journal, a fund for aged or infirm pastors, &c. A fervent admirer and member of the union of churches, Pastor Ed. de Pressensé, remarks: "The synods of our churches present the great interest of being a sort of mutual school for ecclesiastic life. They have nothing about them like parade, intended to create an illusion; the delicate points are those on which the most stress is laid in order to apply the remedy. The discussions are full of animation and frankness. The aspect of these assemblies presents a lively interest; the blouse of the peasant and the fustian of the artisan is next to the broadcloth of the gentleman. It is a living image of true Christian democracy, uniting liberty as regards man, with reverence for the divine authority. . . ." Public preaching drew many, not only from the quaint little town itself, but from various adjacent places. In its neighbourhood are the beautiful establishments, so mightily blessed of God, which Pastor John Bost opened (and superintends) for orphan girls, idiots, epileptic, blind, and other infirmities. It was he who presided at the Lord's table at the close of the synod.

Mr. Philip Philips, the singing pilgrim, has been in Paris, and kept his hearers in wrapt and delighted attention in a meeting at the Wesleyan church.

The Rev. H. G. Guinness was suddenly called away from Havre by a family bereavement, but not without leaving happy traces of his visit. The strange impediments to any stranger of note going to or staying at Havre during the time of the Exposition, has had for one effect the exciting those who laboured at the Kiosk and Bible-stand to put forth their utmost energies, and go forth in their weakness; and God has blessed, and is blessing, their exertions, to the strengthening of those believers who are willing to go and hear them, and to the awakening of lively interest in other souls who are beginning to inquire seriously after salvation. A stall has been obtained at the Michaelmas fair, and the work there is exceedingly vigorous and interesting. Two French evangelists, while selling and distributing tracts, are able to give their simple testimony to the grace of God, speaking clearly of what has made their own souls happy; even the glorious and full salvation, by the atonement of Jesus. They are listened to by crowds, all the evening; and when a mocker ventures a word against the work, the *crowd silences him*. Immense respect is shown to them by the stall people, who come and talk seriously with them at leisure moments. Experience will show; but it strikes all those who see it, that this kind of street preaching is just the thing France wants. The fact of *never* using controversy, and letting all know that they have no ecclesiastical banner, but only the pure Gospel of Jesus Christ; the constant appeal to experience; the keeping close to the words of Scripture; and the appropriate use of illustration and anecdote, seems new to all, and arrests and secures attention.

A correspondent writes from the North of France:—

A few weeks ago while a few ministers were assembled round the hospitable table of one of our Christian friends at Boulogne, a proposition was made by a clergyman present, the Rev. C. H. Wright, M.A., of Trinity Church, that an attempt should be made to organise a branch of the Evangelical Alliance for the North of France. The idea was cordially received by all present; the more so, perhaps, as the very spirit of the alliance had just been exemplified at an interesting missionary meeting, in which two clergymen of the Church of England, three Wesleyan ministers, and two pastors of the Reformed Church of France, united to advocate the evangelisation of the world. A circular was shortly afterwards issued by Pastor Perrier, of the French Reformed Church, Boulogne, convoking a public meeting for the organisation of a branch of the alliance. The meeting was held on September 30th, in Pastor Perrier's church. The weather was un-

settled, and heavy showers fell at intervals during the day. But this did not prevent a congregation of about a hundred persons from assembling to take part in the proposed scheme. M. Racine-Braud, of Fontainebleau, one of the oldest members of the French branch of the alliance, and editor of its journal in this country, came down as a delegate from the Paris committee, to aid by his counsel and encourage by his presence the promoters of the proposed society. The meeting was opened by Pastor Perrier, who, after singing, read the 17th chapter of John and offered prayer. He introduced to the meeting M. Racine-Braud, who took the chair, and presided over the meetings. The chairman after alluding to the introduction of the Evangelical Alliance into Paris, and to his own early connection with it, spoke of the principles on which the alliance was based, and of the good which it had effected. He expressed the satisfaction he felt at being present at the organisation of a branch for the North of France. He was followed by the Rev. C. H. Wright, M.A., of Trinity Church, who dwelt upon the objects of the allianee, and, especially, upon the spirit which it seeks to promote among all denominations of Christians. He also showed the possibility and importance of recognising and openly aeknowledging the essential unity of Christian doctrine and life which exists in different churches, notwithstanding the great divergencies of view which exist respecting particular tenets and usages. Pastor Verrue, of Contay, followed. He remarked that he had heard much said, both for and against the allianee ; that as for the hostile remarks of the world he did not trouble himself about them, but that he felt much more concerned as to what Christians might think and say of it. He called special attention to two passages of Scripture as embodying recommendations which, if acted upon by all Christians, could not fail to produce the spirit which would crown the Evangelical Allianee with success—the one is, "in lowliness of mind let each esteem other better than themselves" ; the second is, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons," &c. The Rev. W. Cornforth, Wesleyan minister of St. Pierre-làs-Calais, then addressed the meeting, and Pastor Ozanne, of St. Pierre-làs-Calais, offered prayer. The Rev. Joseph Gaskin, Wesleyan minister, of Boulogne, then spoke of meetings of the Evangelical Alliance which he had attended when a missionary in the eolony of Natal, South Afriea, and of the moral power which accrued to individual churches in that colony, from the united action of ministers of different denominations on such questions as polygamy, &c. The meeting was then closed by prayer.

In the evening prayer-meetings were held, in French, in Pastor Perrier's chapel, and in English in the Wesleyan chapel. Appropriate addresses were given, and fervent prayers offered by the ministers present, and thus the interesting, edifying, and important meetings of the day were brought to a close. May the alliance, formed under such favourable circumstauces, be prospered by the blessing of Him who prayed that all His disciples might be one ! E. V.

Belgium.

(From our own Correspondent.)

THE irritation of the clergy at the new regulations which deprive them of the power they have so often unduly exercised over the cemeteries, has shown itself once more and in an extraordinary manner at St. Genois, a village in the diocese of Bruges. The cemeteries being now the property of the commune, where the communal council is composed of clericals, the priests have it all their own way much as before, but where, as at St. Genois, the majority of the counеil are liberals, conflicts between the eivil and ecclesiastical authorities are constantly occurring. Now at St. Genois the old burying-ground being full, a new one was opened, and the clergy, with the approval of their bishop, refused to consecrate it, or even to accompany a funeral beyond the door ; they even went so far as to have the coffin carried without a pall to the gate of the cemetery, and then left, to be removed at his convenience by the grave-digger. It happened that one Antoine Delencre was the first to be buried in the new ground. The occasion was improved by issuing a printed card, or *souvenir pieux*, bearing on one side a crucifix, with a prayer, to which is attached a plenary indulgenee, and on the other the following inscription : "To the sorrowful memory of Antoine Delenere, &c., who, contrary to his express wishes, and in opposition to those of his family, and of the ecclesiastical authorities, was put into the earth *(enfoui)*, the first, by order of the local police, in the unblessed cemetery called the *Cémetière des gueux* of St. Genois. Antoine, where are you ? (Gen. iii. 9) ; I seek my brethren (Gen. xxxvii. 16) ; followed by Gen. xlvii. 29, 30, and Father, forgive them, for they know not what they do" (Luke xxiii. 34). Soon after the

vicar denounced from the pulpit the liberal members of the communal council, and predicted that St. Genois having incurred the vengeance of heaven, would share the fate of Sodom and Gomorrah. The local Catholic press repeated these threats in no less violent language. By a strange coincidence, if such it can be called, one fire after another broke out in farms belonging to liberal members of the communal council. Consternation spread throughout the village. Strict watch was kept, but still new fires occurred, and still, as though by a special interposition of Providence, not one good Catholic suffered any damage. The liberal press throughout the country called the attention of the government to so extraordinary a circumstance; an inquiry was instituted; the editors of the Catholic papers, and other persons, were arrested; while the vicar, to avoid the same fate, found it prudent to make his escape out of the country. The bishop now at last interfered, and issued a pastoral letter, in which, after enlarging on the gravity of the case, he reminded the clergy that arson is one of those sins for which absolution can only be given by the bishop.

The Jesuits established at Bruges have just purchased a large property there, probably to afford quarters for some of the members of that order now expelled from Spain, of whom it is said about 150 intend taking shelter in Belgium, where, however, the order is not regarded with particular favour. I mentioned two months ago that Father Franqueville, rector of the Jesuit College of St. Michel, had been obliged to recoup a sum of about £500, which he had received in a mysterious manner from the servant of Mlle. Valentyns, sister of the lawyer, now dead, to whom, as agent of the Jesuits, M. Deboey had left his fortune. On that occasion Father Franqueville declared that he knew Valentyns very slightly, and only as a lawyer. Now he affirms that he had been acquainted with his sister for many years, and was in the habit of paying her frequent visits. He is now accused of having illegally received from the servant of the deceased this sum of £500, professedly for the purpose of saying 120 masses for her; although more than a month had elapsed between her death and his having to return the money, not one had been said of these masses for the benefit of a soul supposed to be in purgatory, and consequently one would think in want of immediate relief. There was nothing to prevent Mlle. Valentyns giving what money she chose to the Jesuits; but there is no proof of her having done so while living, and she never mentioned any intention of the kind to her surviving brother and heir, who happens to be no friend to the Jesuits. The servant, from whom Father Franqueville received it, for it has never been asserted that the deceased herself gave it, declares it was after her mistress's death, and not some days before. Be this as it may, it is an awkward fact that so large a sum should have been readily accepted, and as readily returned as soon as a lawsuit was threatened. The servant is awaiting her trial for her share in the matter—the concealment of more than £2,000 of her mistress's property; and it is probable that some interesting facts will be elicited in evidence, illustrative of what, after all the lessons they have received, the Jesuits still attempt in the nineteenth century.

Germany.

(From our own Correspondent.)

THERE is not much to report, ecclesiastically, as regards Germany. The struggle continues in Austria betwixt the state and the church, and I have little doubt that the former will gain the day. But I will limit myself in this letter to an account of the last Berlin Clerical Conference, held on the 15th October, under the superintendence of Dr. Hoffmann. It is now a number of years since I have had much intercourse with the Berlin clergy, but I was happy to renew some old friendships, and rejoiced to see the progress the church has made. Rationalism is evidently dying out in Prussia. No doubt it has still a place, but it has lost its former influence. Not a voice was raised up at the conference in its behalf. Rather, there were some insinuations of blame against the higher church authorities, that they were not sufficiently decided in putting it down. After the assurances of Dr. Hoffmann on the subject, and no one holds a more influential position, I have no doubt that if discipline is not exercised, it is that the proof fails. The ecclesiastical authorities are decided that nothing shall be taught in the churches contrary to the confessions of the Reformation, as recognised in Germany.

There was another fact which I gathered from the tone of the speakers. That remarkable movement towards unity, displayed in the English Church, the Presbyterian churches of Great Britain, the colonies, and the United States, has extended also to Germany. I must enter more specially on this subject further in my letter; meanwhile, I notice that both the Lutheran and

Reformed churches seem desirous of approaching on a common confessional basis. The spirit of Melancthon seems to reign in the churches here, although of course there are exceptions, especially on the part of the High Lutheran party. This tendency to union is of great importance to Germany, both ecclesiastically and nationally. If it can be realised, it will help to unite the new Prussian states more closely to the old ; but it will have a higher result. As you are aware, the Lutheran and Reformed churches were united in Prussia by what one may call a *coup d'état*. The church was not properly consulted. The sovereign acted too much on his own initiative, as *summus episcopus*. The issue has been a certain uncertainty as to the real theological dogmas of the church. Some have understood them in one sense, and some in another; while a middle party, and a growing one, have really found a "consensus" in the creeds. For my own part, I incline to this party, to which Neander and Nitzsch belonged, and which is still so ably represented by Dr. Hoffmann, Dr. Dorner, of the Berlin University, and many more.

But this leads me to the discussion of the conference. Can an historical symbol be found in which the Lutheran and Reformed churches can agree? The clergyman who introduced the subject—Herr Schulze, a consistorial councillor from Posen—maintained with great ability that the Augsburg Confession, of 1530 A.D., was the best œcumenical symbol of the United Evangelical Church of Germany, especially with the addition of its tenth article, which admits the sacramental doctrine of the Calvinists. It was Melancthon who introduced this, perhaps to the displeasure of Luther, and the article was evermore firmly held by him as a basis of unity. Melancthon, the longer he lived, saw the more the peril of a doctrine on the sacrament approaching to transubstantiation. He knew well how, in the Low Countries, the Lutheran doctrine was misrepresented by the Jesuits, to the perplexity and injury of many consciences. Hence his desire for a large Protestant tolerance and cordial Christian unity, so far as conscience would allow.

The conference seemed almost unanimous in approving of this confessional basis, and my own impression is that, sooner or later, it will be accepted by the German churches as the basis of their unity. I was gratified at the same time to hear from Dr. Hoffmann that neither the church executive nor the king would take the initiative in this question. In such a discussion it belongs to the church itself first to deliberate. The provincial synods of the Prussian church must primarily express their conviction; then the higher consistories can elaborate the project, and, if accepted by the king, it will become the law of the church. Frederick William IV. and the present King William I. have been alike of the mind to leave to the church the regulation of its own affairs. The times have not been so favourable to their design as they wished, but Prussia is moving in the same direction as all your Anglo-Saxon churches in Great Britain and the United States.

There was an interesting conversation on the relation of pastoral and pulpit work. One speaker was of opinion that the casual services of the church, as at baptism, confirmation, marriage, the Lord's Supper, and death, were the best means of getting at the parishioners. No doubt there is some truth in this view. These are all solemn periods in life associated with deep emotion, and perhaps we do not any of us sufficiently appreciate their importance. They furnish blessed opportunities for urging the lessons of the Gospel and for conveying its comforts. Still it was the mind of the conference evidently that systematic parochial visitation is essentially necessary. This is really of great importance in Germany, where so many have abandoned church-going habits. The lost sheep must be sought out if they are to be reclaimed to the Christian fold. Dr. Hoffmann brought out another excellent thought. He gave an account of a visit to the church of a pastor whose spiritual influence on his flock had been of the most marked character. The sermon, he said, was marked by no exigetical ability, but yet it had a peculiar power. The secret was that it was an answer to all the questions of casuistry and spiritual difficulty which he had heard during the previous week. These he had carefully noted down, and he gave them his most deliberate reply in his Sabbath service. On this occasion the Rev. Otto Strauss, one of the most laborious and efficient clergymen in Berlin, read an interesting paper detailing his valuable experiences, and Dr. Kögel, one of the king's chaplains, also made an excellent speech. Of the latter, I may add that he is one of the best pulpit preachers in Berlin ; and it is refreshing to find that a clergyman of so earnest and spiritual a tone of mind enjoys so great popularity.

I have omitted, I find, to notice the Schloss proposition (the closing proposition) referring to the Augsburg Confession, and yet it is too im-

portant not to be noticed. It suggests a united demonstration of the Prussian church on the 8th December, 1869, in reply to the papal allocution lately addressed to Protestants. Would God that all the Protestant churches could unite with one voice in one common testimony! I do not mean simply as an Evangelical alliance, but as the Protestant churches individually declaring their adherence solemnly before God and the world to the glorious doctrines of our Evangelical Christianity. How often have I heard Dr. Manning in Rome reproach us with our divisions; on the contrary, in our day, God is gathering our "scattered tribes into one." I commend the question broached to the consideration of your many thoughtful and intelligent Christian readers.

Spain.

(From a Correspondent.)

"And *God* said, Let there be light, and there *was* light;" this is the only explanation possible of how the late events in Spain have been brought to pass. Let us briefly state them.

Just when, according to generally received accounts, the Queen of Spain, obeying priestly orders, was offering to the Emperor Napoleon 30,000 Spanish troops to protect the temporal interests of the Pope, the navy and army rebelled against her, to the cry of "Down with the Bourbons!" The people at first held aloof; alas! how often had they been deceived by mere military émeutes! but soon comprehending that this was a real revolution, and for their good, they heartily joined in the cry, and in ten days Spain was *free!* Isabella the Second, surnamed by her people Jezebel the Second, was a fugitive in France—a provisional government installed in her place, whose programme is liberty, civil and religious; freedom of worship; freedom of the press; freedom of education. It is astonishing to note how throughout the length and breadth of the land *the first* cry of the people was "Freedom of worship," and this from a people looked on as the most fanatical and bigoted in Europe. How truly the instincts of a people, if only left to themselves, point to *liberty!* Noble Spanish race, so misunderstood, so wrongly cried down, your revolution, so orderly, so almost bloodless, does you honour. Matamoros' companions in prison and exile are now free to return to Spain, and some have done so, bringing with them a supply of *the* book—on account of which they had been seized, imprisoned, condemned to the galleys, and then banished—to distribute amongst their countrymen.

The trial of our friend Vargas is not likely to come on now. He writes, "I am free—I teach publicly now, not as before, within closed doors, for fear of the police. I have just distributed 200 Bibles and tracts. I hope soon to be able to re-open my school." And while this is happening at Malaga, what is passing at Seville—at Seville, the seat of the Inquisition, the birthplace of the new dogma of the Immaculate Conception, the place where more martyrs shed their blood for the word of God and for the testimony of Jesus Christ than in all other towns of Spain put together? The Queen fled from Spain on the 29th September, and on the 2nd October, at the petition of a British merchant, the Revolutionary Junta granted permission to establish a Protestant chapel, where religious worship can be conducted without let or hindrance. Let us hope that Spaniards, as well as English, will hear the word of life under the same roof. A converted Spaniard writes from the same place, "Let us give thanks to the Almighty for his infinite goodness. The Lord has heard the incessant prayers of his children, blessed be his holy name. And now we have a wide field in which to work, and in the light of day. The Lord is with us, and cries 'Forward!' for not yet can we cry 'Victory!' We want thousands of books, and this is the day of opportunity, perhaps by and by it may not be so favourable. Last Sunday our service, at which some thirty assisted, was conducted by a Spanish pastor." The door is now opened to give the Gospel to twenty millions of people, and what will Christians do? Where are the labourers? not men who will preach their special hobby to the Spaniards, not men who will disgust them with unseemly controversy, not those who will insult them by coarsely trampling on what the poor Spaniards have been taught to venerate; but Christian men, full of the Holy Ghost and of wisdom, full of faith and power, full of meekness and patience, men who will preach *not* themselves, not their sect, but Jesus Christ and His blessed Gospel. Where are such? God send them to the rescue. For now the real battle is about to commence, the battle with Rome's successor in Spain—infidelity—the harvest sown by Rome during so many centuries, will now be reaped. "I exhort," wrote one of the heroes of the early Christian Church, under the inspiration of the

Holy Spirit, "that, *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men." Let the readers of *Christian Work* go and so do for Spain and her present rulers. Is it not written, "Ask and ye shall have"?

(From an Occasional Paper of Spanish Evangelisation Society.)

Fourteen years ago Spain, as a missionary field, seemed hermetically sealed against the entrance of the Gospel. Long before that period, Borrow, the author of the "Bible in Spain," Lieutenent Grayden, and the late revered Dr. James Thomson, all agents of the British and Foreign Bible Society, had retired from the field. Dr. Rule, also, and his earnest coadjutors and successors, while in the midst of their deeply interesting and successful labours, were under the necessity of leaving all, and quitting the country, by express command of Queen Christina.

Thus unpromising were the religious prospects of Spain fourteen years ago. It seemed as if it had been said of her, "She is joined to her idols; let her alone." But not so; in her case, as in many others, the darkest portion of the night preceded the dawn. The sighs, and tears, and prayers of her own sons within her own bosom were not despised, but graciously regarded by God. He came to her help when everything was at its lowest, and hope seemed extinguished.

Various providential circumstances, both from within and without Spain, led to the formation of a society in Edinburgh for the evangelisation of the Spanish Peninsula. To human apprehension, the undertaking seemed a visionary one; and the idea of effecting missionary work in Spain, at that particular juncture, was regarded by many as being a mere waste of time and energy. Some of the most godly and earnest of the Lord's people said so, and would vouchsafe no support; others remarked, "Can any good thing come out of Spain?"

In those circumstances, in 1854, the Spanish Evangelisation Society was formed, viz. in the face of a closed door in Spain, and the greatest discouragement at home.

But who hath despised the day of small things? The cause was God's and not man's, and so the work began and went on. Means were adopted by the society to introduce the Bible and evangelical publications into Spain,—if not by an open door, yet by many other available openings, which cannot be specifically stated here.

And now, after thirteen years' operations on the part of the society, what is the result? Missionaries and agents have been employed, and have been at work in the very heart of Spain. Tens of thousands of Bibles, Testaments, and portions,—hundreds of thousands of evangelical publications have been introduced into the country by the society. Also thousands of the latter, including even a portion of Holy Scripture, have been printed in her principal cities, and by her own sons, for the society. Hundreds of Spaniards have been voluntary distributors of these publications, and Gospel truth has spread rapidly wherever the circulation was effected. Matamoros and his brethren were some of the fruits of this mission in Andalusia.

The persecution followed, of which the Christian public have heard so much of late years.

But notwithstanding the persecution, the operations of the society have since been carried on by many agencies, and in a variety of ways, through a large number both of direct and indirect openings.

The income of the society is about £900 a year. At present the committee have three missionaries for Spaniards, one of these is an Englishman, Mr. Clough (Sigma), the others are Spaniards, the Rev. Don Antonio Soler, and the Rev. Don Juan B. Cabrera, pastor of a Spanish congregation in Gibraltar—one or two partially paid agents, and a large number of gratuitous labourers. A considerable portion of the funds is expended in the purchase of the Scriptures (Protestant versions) and in printing evangelical books and tracts, all of which are introduced into the Spanish Peninsula, and into Spanish and Portugnese speaking countries.

The work among Spaniards is of vast importance at the present moment; and very urgent work that might be done by the committee cannot be overtaken, or even attempted, for want of financial means. It is with difficulty that current operations can be sustained, and these involve much anxiety from month to month as payments become due. New friends and supporters—new anxiliaries and collectors are greatly needed, not only to supply the places of a large number of the society's early supporters, who have passed to glory, but also largely to augment the income for prosecuting the work of evangelisation by means of the important and invaluable agencies providentially brought to hand. The committee feel deeply their inability to avail themselves of these agencies at the present important stage of their

work, when, on any early day, Spain may be opened to the proclamation of the Gospel by the living voice of the society's able, earnest, and indefatigable missionaries, and the unrestricted circulation of the Scriptures and evangelical publications in the Spanish language.

The revolution in Spain has now taken place. It may be confidently assumed that a great door, and an effectual, for the entrance of the Gospel into Spain is now opened by that great event. The committee of the Spanish Evangelisation Society are therefore in a position, through means of their earnest and devoted missionaries, their Spanish Scriptures and evangelical publications, to effect a work among Spaniards they never could so fully overtake before. Financial means is the only want experienced to enable them immediately to enter upon a greatly extended and most important sphere of operations; and the secretary of the financial committee ventures upon making this fact known to the Christian public, with the earnest appeal for immediate financial support to the society.

Private communications of a deeply interesting character have been received, announcing the fact of there being every prospect of complete religious toleration being now enjoyed in that country. There is no room here to insert these. The following is extracted from *The Gibraltar Chronicle*, of 25th September last. The Rev. Senor Cabrera is an agent of the society, and is president of the recently-formed infant Spanish Assembly. The other two Spaniards referred to, viz. Senores Alhama and Hernandez, are lay members of that assembly :—

"During the short visit paid by General Prim to Algeciras, he found time to accord an interview to three refugees, Senores Cabrera, Alhama, and Hernandez, who have been for a long time exiled from their native country on account of their religious opinions. The General received these gentlemen with the utmost kindness. In reply to their remark that their only crime had been that they did not profess the Roman Catholic religion, the General said, 'From this day forth there shall be liberty in our country—real liberty; every man shall be master of his own conscience, and shall profess the faith which seems best in his own eyes. You, gentlemen,' he added, 'may return to your country by the first steamer, and you are at liberty to enter Spain with your Bible under your arm, to preach its doctrines.'

"Yesterday, these gentlemen were sent for by the administrative junta of Algeciras, and informed that they were at full liberty to take up their residence in the town; or that they should be provided with passports if they wished to proceed elsewhere."

Contributions will be thankfully received by Mrs. Robert Peddie, Grangebank, Morningside, Edinburgh, Hon. Secretary of the Financial Committee for the Spanish Evangelisation Society.

Post-office orders and bank cheques made payable to Maria D. Peddie. Small contributions in postage stamps also thankfully received.

Turkey.

Blind Hohannes, one of the native pastors in the Eastern Turkey Mission—a poor, half-educated, rough-looking man—has begun an influence upon the world that promises to be second to that of scarce any other Christian of the age. He is the father of the movement for *tithes*, which is becoming so general in Turkey, and has already been introduced with the best results in India, and will no doubt extend to our own and all Christian lands. A very interesting letter by Miss West to the editor of the *Missionary Herald* describes the man, and the effect of a sermon which she heard him preach on the subject of tithes. In that sermon he gave an account of the history of his own connection with the movement. After finishing his course of study, he went to settle as pastor in a village where considerable labour and money had been expended by the board, but with little development of the spirit of liberality on the part of the people; in fact, it had never been called out. The missionaries promised him a salary of 1,500 piastres, equal to 60 dollars. They told him that the people would pay 600 piastres of this amount. He found that they had with great difficulty subscribed 500 piastres, and could do no more. While considering the matter and praying over it, it seemed as if an intuition from God impressed on his mind the thought, Let them give the tenth. He asked himself if he could spare 150 piastres from his scanty salary. It seemed too much; but, when he thought of distributing the amount through the year, he determined to devote twelve and a half piasters each month to the cause of Christ. He immediately presented the matter to his people. They received it as a word from God. They subscribed their tenths; and, to their surprise, the sum amounted to more than his entire salary. From that time the movement has gathered strength,

and is the most interesting feature of the mission work. Blind Hohannes is remarkable for his devoted piety; and his marvellous knowledge of the Bible, notwithstanding his blindness, has gained him the surname of "Concordance."—*New York Independent.*

Persia.

(*Special Correspondence.*)

We have just had the pleasure of a visit, in our remote missionary exile, from H.B.M. Consul-General K. E. Abbott, Esq., who has long been stationed at Tabreez, Persia. Mr. Abbott has been in this country thirty-one years, most of the time as consul; and during all this long period, he has been unwearied in his efforts to protect our mission, and aid us in our work. The particular object of his recent visit to Oroomiah was to look into the affairs of the oppressed Nestorians, for whose relief his exertions have for many years been most indefatigable, though so difficult is it to check their malevolent and powerful oppressors that but little in that direction has as yet been effected. We might hope that much good would result from this visit to the sufferers, but I regret to state that Mr. Abbott is soon to leave Persia, having been appointed as consul-general to Odessa. Such an official is an honour to the land and the government which he represents, and a great loss to the land which he leaves. May a worthy successor follow in his footsteps in Northern Persia, and especially in the matter of seeking to mitigate the hard lot of the down-trodden Christians in this Mahommedan empire.

Our city and region have been in a sad state of disorder during the past month, virtually in the hands of a violent mob. The prince governor, Ahmed Meerza, returned to his post several weeks ago, after an absence of a few months. He was soon driven from the town by a noisy throng, under the direction of the fanatical Moollahs, on the pretext of an extra exaction of six per cent. on the taxes, but really at the instigation of a powerful rival who wished to supersede him. The prince had just given some two thousand pounds (£2,000) to his superior at Tabreez for reinstating him in his government. This miserable practice of purchasing offices, from highest to lowest, prevails throughout Persia. The mob will probably collect this sum and pay it in his stead. Meanwhile he has retired to a village ten miles from the city, watching the course of events, and awaiting new orders from Tabreez. The markets are all kept shut, and business is stopped under the orders of the chief Moollah, who has the reputation of a saint, and aspires to that of a martyr, and who is an exact counterpart of a sanctimonious Pharisee in the days of our Lord. He is an excellent specimen of his class—crafty, wily, ambitious, and vindictive in the extreme. Mobs are dangerous things here; they are so much under the control of religious fanaticism.

From Koordistan we hear of an insurrection in the district of Amadiah, whose Turkish governor has been murdered by the Koords, with several other officers of the Turkish Government. Two members of our mission were on the eve of starting for that remote district to hold an annual meeting with our Nestorian helpers who labour in Koordistan; but the disturbances consequent on this outbreak may prevent that meeting. A Nestorian girl, recently stolen by the wild Koords, in a nearer mountain district, with the purpose of compelling her to become a Mahommedan among her savage captors, we hear has just sought relief by drowning herself. Such outrages, and their tragical consequences, are but too common in Koordistan.

Nothing but the Gospel can cure the disorders of these suffering lands, and of our suffering world. It is matter of gratitude to God that in the midst of such commotions we have been permitted to toil on here so long, sowing the good seed with all our might, kept from violence and harm, under the shadow of the Almighty, and as in the hollow of his hand.

The walls of the Nestorian church at the village of Ardishai, built by funds given by the Shâh, the British ambassador, and other high officials, in place of the one fraudulently taken from them by the French Lazarists, are successfully rising. To prevent the misuse of the funds I consented to superintend their outlay, which now calls me to the spot one day in the week. It is a solid brick structure, and when completed will be the best Nestorian church in Persia. I trust that the Gospel will resound in it for generations to come.

J. Perkins.

India.

The *Foreign Missionary* states that "the Furrukabad mission is about to issue for native Christians a monthly religious magazine, in Hindustanee, of twenty-four pages. 'Its great object is to put in circulation a number of good

books, which otherwise could not be published without great expense. We are anxious to create a taste for good reading among our native Christian population.' " It is also said : "We have been both surprised and delighted to hear, from a lady engaged in zenana teaching in Calcutta, that in that city there are over 350 zenanas open, and some 1,300 Bengalee ladies receiving instruction. These ladies are taught fancy work, and reading, writing, grammar, and history. Every variety of needle and bead work is taught, and the ladies take hold of it with great zest and relish. . . . The work has increased so much, that there is greater difficulty in securing suitable teachers than in getting pupils. This is most cheering information, and we cannot but feel that a new day is dawning on India ; for so long as ignorance reigns in the zenanas, so long will vice and corruption stalk through this heathen land."

DEMON WORSHIP IN TINNEVELLY.

Amongst the heathen, demon-worship is the prevalent form. When wicked men die, it is supposed that their souls, becoming demons, return to earth, and occupy themselves in plaguing, tormenting, and killing, if possible, every one they come near. They are supposed to take up their abodes in groves, large trees, or old buildings, and to wander about, seeking whom they may devour. Small temples, with a projection like a chancel, are built, in which an idol is placed, with small mud cones like a truncated pyramid in front, and these you meet with at the entrance of every village. Here the sacrifices and worship are offered. A person is chosen by the people as the officiating priest for the occasion, or as a medium into whom the demon may enter and declare his will and wants. He receives all the offerings, whether in money or food, given to the demon.

When the devil is to be consulted for the people, the priest prepares himself for the ceremony by fasting, bathing, and anointing himself with oil. He puts on the priestly garment, a pair of short drawers on which demon forms are painted, holds in his hand a small iron trident and a heavy wooden club, and awaits in silence the afflatus of the evil spirit. While thus waiting, a band of musicians celebrate the mighty deeds and sing the praises of the demon. When the afflatus comes on the priest, he begins to dance and twist his body about in a most uncouth manner, brandishes his club, shakes his trident, and for three hours and three quarters any question put to him is answered, and any vague utterance delivered by him is supposed to be by the direct inspiration of the deity. The questions generally asked relate to the peculiar devil to be worshipped, and the offerings to be made to him, to ensure the removal of sterility, to procure rain, floods in the river, good crops, success in lawsuits, recovery from sickness, or the death of enemies ; also to ascertain the cause why cholera or any epidemic is raging, what devils have caused it, and why, and how they are to be appeased. Some demons are supposed to have the peculiar power of making barren women fruitful, and as barrenness is considered by the Hindoo as a deadly curse, these demons are much resorted to, and many offerings brought to their shrines. About five miles from this place is a famous demon temple, dedicated to a female demon. Here, in July, when the river Tamburapuni is expected to overflow its banks, an annual festival or fair is held. People come from Travancore and other distant provinces to worship the demon, and to fulfil vows made in time of trouble. They come to pray for children, for their own health or that of their friends, deliverance from enemies, and all other temporal blessings, and even if, through God's good mercy, even to the rebellious and unbelieving, these mercies are granted, no praise is awarded to Him, but to these wretched demons. Most probably the devotee has vowed to sacrifice so many goats if his petition be granted, and more than 4,000 of these animals are yearly sacrificed there.

Others sacrifice for prospective benefits ; the life of the goat is given that the giver's life may not be taken by the demon ; the goat is in fact a substitute for themselves ; they believe that the demon thirsts for their blood, and they offer the blood of another to appease her. The goat is decapitated at a single blow by a man with a sort of bill-hook with a long handle, and the blood is sprinkled on the image and the altar. I have been present on several occasions at this festival, for the purpose of preaching to these unhappy heathen. These sacrifices go on for two whole days, and the large court of the temple is saturated with the blood of the victims. Nothing but the blood is offered. The offerer takes as much of the flesh as he requires for himself and family, and sells the rest. Outside the temple a fair is held, and on the outskirts of the crowd the wives of the worshippers are busy cooking the flesh of the slaughtered animals. This is demon-worship !

The higher classes, whatever may be their pro-

fessions, have the same dread of the demons, and it is said that even Mahommedans sacrifice white cocks to them. The higher classes, however, profess to worship Siva and Vishnu, and the other gods of the Hindoo pantheon. In my district the worshippers of Siva and Vishnu are pretty equally divided.

At Trichendoor, twelve miles to the east, on the sea coast, is an ancient spacious temple, dedicated to Supra-Manayam (the Hindoo Mars), the eldest son of Siva. It has a tower of very fine architecture, 200 feet high. The deeds of this god are recorded in a book called the "Skanda Puranam," "Skanda" being one of his numerous names, signifying "a hero." He has been supposed by some, who know little of Sanskrit and less of Hindoo theology, to be Alexander the Great.

"Skanda" is the destroyer of demons, and is supposed to be a beneficent god, who can and will give every temporal and eternal blessing. His worship is celebrated twice a day, by the officiating priest. The idol is decorated with flowers, and incense is burnt before it. Fruit, sugar, rice, and cocoa-nuts are offered. At stated times the stone image is taken out of the temple and placed on a heavy wooden car, with solid wooden wheels; a gorgeous canopy is spread over it; two priests walk on either side fanning it, while the heavy car is dragged slowly along the principal streets by the people. If the offerings have been rather scanty, the priests will devise means to prevent the car from moving; this will cause great consternation, as the god is supposed to be angry, and will send no rain. The car remains immoveable until the proper amount of offering has been made, and then moves on triumphantly.—*Mission Field.*

The cathedral built by Bishop Wilson in Calcutta has come entirely under the influence of the Ritualists. Of late there has been witnessed the surpliced priest listening now to the confession of his brother priest, now to that of native Christian penitents kneeling or lying at his feet, followed by absolution as given in the service for the sick. Were English "priests" only concerned, we might pass the matter by with a smile. But the natives have become infected; and one of the preachers, Pundit Nehemiah, has become the apostle of a new Puseyite sect, and published his "Tract No. 1." Bishop Milman, by his indecision, is strengthening the hands of Attitudinarians, striving to satisfy both parties by his contradictory letters.

China.

Bishop Williams of the American Episcopal Mission writes from Shanghai to the *Spirit of Missions*:—

You will, no doubt, have seen from the papers that Mr. Burlingame, our minister to China, has been appointed by the Chinese Government to represent it at the courts of the different treaty powers. It is certainly a high mark of confidence in him, and a great step, in the right direction, towards bringing themselves more effectually into the family of nations. I trust great good may come of his mission. Everything will depend on the manner in which he may be able to fulfil the trust committed to him, and the reception which may be accorded to him by the foreign governments to which he has been accredited. I earnestly hope that no obstacles may be thrown in his way, but that he may be received with such a spirit of fairness and generosity and favour that he may be enabled to do much towards the regeneration of China, and to lift it out of the slough of ignorance, superstition, pride, prejudice, and degradation. He has my heartiest wishes for his entire success in all his efforts to elevate and renew the youth of this, in years, most venerable empire. Is it not a singular fact that the oldest empire in the world has chosen for its representative one who has represented one of the youngest and most democratic of nations?

Mr. Burlingame has always been very kind and friendly to our missionaries at Peking, and has shown his kindness to me personally in giving me a circular letter, stating my object in coming to China, and recommending me to the kind offices of all mandarins from whom I may require assistance. It may prove of great value in my efforts to establish mission stations in the interior.

He tells me that Wun Tsiang, the present prime minister, is very well disposed towards Protestant missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Schereschewsky acted as interpreters, he has spoken thus favourably of Protestant missionaries, and expressed the wish that more would come to the country. He looks on the Romish missionaries in a very different light, regarding them very much as political agents.

The Jesuits are all over the country laying

claim to large amounts of property which were confiscated when they were driven from the empire. This property has passed through the hands of different purchasers, or descended through several generations to the present owners, and now to be compelled to give up property which they have so long held, comes with great severity on the present possessors. To require the same thing in many places, in Europe, where church property has been forfeited to government would probably cause a revolution.

But China is not strong enough to resist such demands, and when beaten by the English and French, the government was compelled by the latter to promise to restore to the priests the property which had been formerly confiscated. On the opposite side of the river, the Jesuits have, in some way, probably "bullied" by the French officials, managed to obtain from the mandarins permission to levy a tax on each *meow* of land. By such iniquitous exactions they may make money and get rich, but such a course will not gain them favour with the people, nor gain them converts.

MISSIONARY TOURS IN SHANTUNG AND CHEFOO.

The Rev. H. Corbett, of the American Presbyterian Church, writes from Shantung:—

I am spending this rainy day at a Chinese inn, in a small village more than one hundred miles from any white person. The building I occupy is without floor, has walls of mud-brick, and a thatched roof. Within is a small rickety table, on which stands a lamp consisting of an earthen pot containing oil and wick—(whether the table or lamp contains the most oil is a question)—a coffin of sufficient size to contain separate bodies, a wine-press, fuel of corn-stacks and grass, old boxes, crocks, and a variety of articles which have no English name. The room has one small window with paper instead of glass. Under the window is the bed built of brick or clay. On this I am now writing, to get the benefit of the light. The door is kept shut by placing a large stone against it. I had hoped to spend to-morrow (Sabbath) at a large town twenty miles south of this, but the rain prevented. A traveller is stopping at the same inn. He has just left my room much interested apparently in the truth. I tried to preach to him last evening, but his mind was too much occupied with other things to give attention. He had intended leaving this morning at daylight; I trust it was God's plan thus to detain him. During the week, the villages of Messrs. Yii and Lering, the old men who united with the church last year, were visited. They live about two miles apart. Yii went with us to the house of Lering. After preaching on the street to the people of the village, a service was held in the room of Lering, and the Lord's Supper administered. Two native helpers, a Christian servant and the old men were the communicants. In this little room, without floor or furniture, we enjoyed a most precious season. I never before so well understood Paul's meaning, where he says, "Dearly beloved and longed for. My joy and crown." I asked Yii what he thought of Jesus now. He replied, "I think of him all the time, I am always praying to him. I love him more and more." Lering, now in his seventy-ninth year, spends all his time in studying the Scriptures and in reading Christian books. On account of weakness of the chest he has difficulty of talking; he has therefore written a number of short sermons. The walls of his room are covered with them. When any one calls to see him he asks them to read. When he goes on the street he invariably takes a sermon with him and requests some one to read it aloud that others may hear. On his door-posts, the walls of his house, on the gates and the trees in his court, are written in large characters such sentences as, "The living and true God alone gives true happiness." "Jesus is the Saviour of the soul." "Jesus' love is truly great." "Jesus help," &c. Thus literally obeying the injunction, Deut. xi. 18, 20. This man is physically failing, but his mind is most vigorous, and what is better his soul is firmly stayed on Christ. He presented me with the family idols he used to worship, saying he had no need for them now, but rejoiced that he had found the true God. His parting words were, "Will you not ask God's people in your native land to pray for me and the people of China?"

The same missionary writes from Chefoo:—Have returned from an itinerating circuit of about four hundred miles. Four walled cities and upwards of two hundred towns and villages were visited. Portions of Scripture and tracts were distributed wherever persons were found able to read, or were willing to receive them. Fifteen thousand copper cash,* equal in value to fifteen dollars, was received for books sold at the public market.

At one of the villages visited, a man named

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* Fifteen thousand cash weighs about one hundred and thirty pounds, a load for a donkey.

Chong, in his seventy-second year, listened for more than an hour with the greatest apparent interest. He asked many questions, which showed his desire to know the truth. He said, "I have never heard nor thought of such doctrine; my heart tells me it is true. I believe it, I want to be saved, I am now an old man, and must soon die." He seemed reluctant to have us leave, escorted us a long distance. He said he wanted to know more about the truth, but feared his trembling limbs would not carry him to Chefoo. I trust that he will yet find Christ precious to his soul. He seemed much encouraged when told that two men older than himself were members of the church. Several days afterwards, at another village, a man in his seventieth year listened with fixed attention. He asked where is Jesus, saying, "I want to worship him, I will bow down to him and pour incense at once." Upon which he rose to his feet to carry out his intention. He inquired again and again how is Jesus to be worshipped. He was told he must love Jesus, "I will love him," he replied. When told he must no longer worship idols, he said, "Then I will worship them no more. If Jesus will save my soul, it is enough for me, I have always had but little faith in idols, but I knew of nothing better." I never met a Chinaman so impulsive, nor one apparently so much in earnest. He did not wish us to leave him. His parting words were, "If I go to your home will you teach me to worship Jesus? what shall I take with me?" At another town a middle-aged man listened with great attention. He said, "You bring us good news, I am glad you have come." He called his son, a young man, to listen, that he might help him to remember. "I want to be saved," said he, "but I know not the way."

No words can express the joy that such instances bring to our hearts. Often, for days and weeks, of the hundreds who hear the Gospel message, not one manifests the least interest, nor seems to feel that he has any concern in understanding it. The meeting of any who desire to know the truth makes us forget our weariness, and the evil names we so often hear applied to ourselves. Several days were spent at the city of Lai Yang, when I was permitted to see the first fruit of my missionary labour, in the conversion of Mr. Wang, our native preacher. One evening ten or more leading men came to my lodging-place to discuss the truth. One old man after listening for a time asked, "*Why does no missionary come and live in our city, and teach us the doctrine of Jesus?*" I refer this question to the churches at home for consideration and an answer. "The harvest truly is plenteous, but the labourers are few."

Formosa.

Dr. Maxwell writes, June 22, in the *English Presbyterian Messenger*, regarding the events following the recent persecutions:—Our catechist, Tiong, was released from prison on the morning of the 30th of May. Some time after midnight he was sent out by the mandarin under a guard of four soldiers, who conveyed him to Takao, and delivered him into the hands of the consul. After seven weeks of imprisonment, with scant food and no assistance from the barber, he looked rather a scare, but his bright, merry eyes and his cheerful voice proclaimed his spirit unbroken; and now that he has had the careful attentions both of cook and barber he looks quite himself again, and is busy at his old work of preaching glad tidings. Now that we can obtain the story from his own lips, we find that, personally, he had done nothing to give the slightest occasion for disturbance. He approached a crowd which was already excited, and shouting noisily against the Roman Catholics. Before he could ascertain the exact state of things around him he was accosted by a man, who asked him if he were not a Roman Catholic. Tiong had barely time to answer that he was a Protestant, and not a Roman Catholic, when he was set upon. It is very remarkable how Chinese authorities can contrive to twist the simplest statements into language which would make a man considerably at a loss to recognise his own. Tiong, in his examination, was asked why he had entered the church. "Because, as a sinner, I felt that without Christ I could not be saved," he answered. And what do you think is the Chinese rendering of this answer in a dispatch from Taoutai to the acting British consul? "This man," so runs the dispatch, as nearly as I can recollect it, "is clearly guilty, and deserving of punishment. He is not to be looked upon as a Christian: he has evidently joined the church to cover his wicked practices, and escape punishment. He himself confessed that he had been a wicked man, and that he joined the church because he was afraid of being punished." Either the poor heathen governor knows nothing of sin but sin against the state, or it does not suit his purpose to acknowledge any other in this case. In the same dispatch another of the accusations against Tiong was that he muttered incantations over his

food. This is the governor's rendering of asking a blessing. Taoutai's proposal for the release of Tiong was this: that as the Board at Pekin had made an agreement with the Roman Catholics that any offender against the state who belonged to the Roman Catholic Church should first be handed over to the head of the church for expulsion, and then dealt with by the state, so he would do here; and that after Tiong had been expelled, sent back to Petaou, and punished, that then the question of damages would be discussed. His expectation evidently was, that once received, we should not send him back, and that he should use this as a plea to evade the question of damages. I protested against the consul's receiving Tiong at the mandarin's hands on any such condition, and he was finally released on the basis of the consul's dispatch—that his release should not affect the question of damages.

Japan.

THE *Foreign Missionary* states:—"Rev. D. Thompson has commenced the public preaching of the Gospel to the patients who assemble daily in Dr. Hepburn's new dispensary. 'There are generally from twenty to fifty persons present, the greater number of whom are attentive listeners. I have continued this for more than two weeks, almost daily, and have yet met with no molestation, nor do I expect to meet with any serious opposition from the new government.'"

Fiji.

THE following statement, from the Rev. M. T. Radcliffe, respecting the mission of English Wesleyan Methodists at the Fiji Islands shows what has been effected there: "I find that the mission commenced in 1835, and that we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the contributions of the Fijian church, of about £108,000. Now, what have we to show for that money? To begin with the top, there is the King of Fiji, a Methodist. . . . Then there is his Queen a Methodist too. . . . There is the Word of God translated into the language understood by the people. There are laws of civilisation, rising and taking due form in beautiful crystallisation, if I might so speak—protecting human life in its sacredness, where cannibalism formerly reigned without any interruption whatever. Then we have native missionaries and assistant-missionaries, 45 in Fiji; we have 653 Fijian local preachers; we have 663 Fijian catechists; we have 1,025 Fijian day-school teachers; we have 22,000 in church fellowship, with 1,909 class-leaders; we have 36,000 in our schools; and we have 90,000 listening to the Gospel of Christ. And all this for the expenditure of a sum that would build only a small section of a modern iron-clad ship of the line."

Sandwich Islands.

STATISTICS just received from the Sandwich Islands show that during the past year 827 new members have been added by profession to the churches, while they have lost 661 members by death, and 109 by excommunication. This shows a net increase of 57, notwithstanding the fact that the population is not increasing, and the king and court are ill-disposed to evangelical effort. The total membership is now 17,397. The Micronesian Mission has received 144 members, and lost 32 by death and excommunication, giving now a membership of 445. At the Marquesas Islands 47 additions are reported.—*New York Independent.*

West Africa.*

THE Rev. G. W. Gibson, of the American Episcopal Church in Liberia, has issued an appeal through the *African Repository*, the gist of which may be expressed in his own words: "There can be no doubt that Christian ministers and laymen of African descent in America ought to engage in the work of evangelising their brethren in this land." . . . . The second son of the King of Calabar recently died. A missionary says of him: "Through all weathers, and at the risk of his father's displeasure, he has been punctual in his attendance at school, at prayer-meeting, and at church. For a twelvemonth I have looked on him as the Abijah of his father's house." The following incident marked his funeral: "Tried to improve Esium's death in the morning services by preaching from 1 Kings xvi. 12, 13: 'The child [Abijah] shall die, and all Israel shall mourn for him,' &c. James Henshaw's mother died yesterday. James arrived to-day from a distant market in time for the funeral. Rejoiced to hear this evening that James remembered, and is determined to keep, a resolution which he

* From the *American Church Missionary Register.*

signed in my presence some years ago. I am sure I had forgot all about it. The resolution was, that on the death of any of his relations he would not follow the custom of the country in the way of *devil-making*. To-day, when his mother's coffin was about to be laid in the grave, he told the large assembly of both men and women that he had a few words to say to them. When all were still, he told them that his mother and he had long ago made this bargain, that should she die before him, no devil-making was to be made for her, and that he was resolved to keep the engagement, so that what they now witnessed was the last they would see of his mother. He told them that the arrangement had been made not to save coppers—for he would willingly sacrifice every copper he had if he were sure the sacrifice would do his mother any good—but simply from the conviction that devil-making did no good at all to the person for whom it is made."

South Africa.

KAFFIRLAND.

A MORAVIAN missionary among the Kaffirs gives, in *Periodical Accounts*, the following description of the way in which he was aided by his people in building a chapel: "The dwellings of the Kaffirs are arranged in four parallel rows, and a fifth row is just begun. Between the houses of the people and ours stands the little chapel, also a round hut. The old chapel, which was erected shortly after the storm only as a temporary building, was constructed of planks. These had lately become very loose, and it was scarcely fit for use. At the first conference after our arrival at Baziya, we resolved to ask permission to build a new chapel, which could serve as a schoolroom, when we are able to erect a substantial and commodious place of worship. Permission being granted, we set to work at once. Our people were very glad when they were told what was intended, and expressed their willingness to aid as much as they could. It was very cheering to see how they hastened to the work when the signal was given. This I always gave by sounding the horn. They seemed to like this way of calling them together very much, and sometimes a number of them would stand round me, listening to every sound, and then would exclaim, *mnandi! mnandi!*—sweet! or beautiful! They laboured very hard; and although it was just the time to weed their millet-fields, they were nearly every day at work. On the 5th of December last year we planted the first pole in the ground, and on the 8th of January this year we were able to preach for the first time in the new house of God. All the work was done by our men gratuitously. It is really a nice strong hut, but twenty-seven feet in diameter, and with walls nearly eight feet high. The pole in the middle measures sixteen feet. There are two windows of six panes each, and two of three panes. Our men are quite proud that they have been able to build such a house."

An aged bushman, dull and slow of comprehension, desired to be a professed disciple of the Lord Jesus. He said: "I cannot tell how it comes, but I know I am very different from what I was." . . . . The *Missionary Record* thus describes the sermon of a Kaffir preacher: "He had a noble audience. The church was crowded in every part by a most picturesque assembly of red-painted Kaffirs. To his left sat the men in their red blankets; to his right were the women in full dress, with their skin karosses on, whilst their heads were decorated with such numerous and varied-coloured ornaments as would baffle the most skilful pen to describe. It was such a discourse only as Tiyo Soga can preach to these sable countrymen of ours. He spoke to us of the name that shall endure for ever, and we listened with bated breath to his eloquent appeals. The only fault of his sermon was its brevity. The two chiefs of the tribe were present, besides many petty chiefs. Oba was heard to say, 'There is something in what we have heard just now. Buy European clothes and enter these churches, and listen to what these teachers say, and never again say that we, your chiefs, stand in the way of your embracing the Gospel!' Kaka, an old chief, a thoroughly-hardened sinner, said, as he walked out of the church, 'What is this? the son of Soga has brought a dimness across our eyes today, and we are quite unmanned.' Another said: 'If these words do not awaken us, I pronounce ourselves the most incorrigible of people. I never knew that Soga was such an orator.' This sermon was delivered at the opening of a new church in Henderson, Kaffraria."

United States.

SABBATH SCHOOLS.*

THE Rev. Chester Holcomb, a missionary at the South, supported by the Congregational

* From the *New York Independent*.

Sabbath-school at Winchester, Massachusetts, organised 41 Sabbath-schools during the six months ending June 30th, most of them being schools of whites, but a few coloured. He also travelled 7,700 miles, and delivered 123 addresses. He represents the people in different parts of Georgia as receiving him with great cordiality and gratitude.

A letter from "Uncle John" Vassar, the Tract Society's manager in Kentucky, described an account of an excellent Christian lady who had established nineteen Sunday-schools in Georgia, and who was desirous of doing a similar work among the mountains of Kentucky. Some books were sent her, and after a few weeks she reported the results of her first exploration. She found crowds of children among these mountains, but mostly destitute of all privileges, religious or educational. As an incident, she relates the following:—

"I went to one church, which had stood seventy-three years, and never had the sound of a Sunday-school within it. I was struck with the thought of such a thing standing so long. I was called on to make some remarks in regard to Sunday-schools. Never in my life had I attempted to speak; but God gave me strength. After talking a little I inquired how many wanted a Sunday-school, and every hand was raised."

The Hon. L. A. Wilmot, on his appointment to the Governorship of New Brunswick, received an affectionate address from the Wesleyan Methodist Sabbath-school at Frederickton, of which for the last seventeen years he has been superintendent. In his reply he says:—

"I assure you that my official elevation cannot break the relationship which exists between us; nothing short of that resistless power which severs all human ties can separate us. I owe too much to the Sabbath-school to desert it now. Many happy hours have I spent in the performance of its duties; and such is my love for the school that, had I been required to take my leave of it before I could receive the office of lieutenant-governor, I should not have complied with the conditions."

More than forty years ago, a minister who had been much engaged in Sunday-schools, told his brethren at a ministers' meeting, that the pulpit would lose its supremacy without a change in the style of preaching, through the increased knowledge of the Scriptures among the people. The remedy must be in the pulpit. The same thing has now appeared in the South. A teacher, who has been three years in coloured schools, writes:—"The schools are in advance of the pulpits. My scholars are frequently saying that they cannot enjoy the preaching, now that they can read the Bible for themselves. They hear too many mistakes. The children will not long endure the ignorance of the present ministry. I would not speak too disparagingly of the coloured ministry as it is, but it has had few advantages."

A missionary of the American Sunday-school Union furnishes the following reminiscence of the war:—

"A party of bushwackers surrounded a log-cabin Sunday-school. The captain asked, 'Which army do you belong to?' The superintendent replied, 'To the Sunday-school army.' 'Well, what are you doing here?' 'Learning the Bible, and singing the praises of Jesus.' 'Let us hear you sing.' The children sang the familiar Sunday-school hymn whose chorus is, 'I'm glad I'm in this army.' The captain commanded them to sing it again. The children obeyed. While they were singing, big tears chased each other down the face of the captain and of some of his desperadoes, who just before were ready to shed blood; and when the children finished the song the captain ordered his men to retire. Truly, 'Music hath charms to soothe the savage breast.'"

The Mission Sunday-school is a Civiliser.—A missionary of the American Sunday-school Union in Missouri reports thus:—

"Here is the summary of my first year's work. God has been with me. New schools organised by me, 60; teachers in these schools, 484; scholars, 3,373. Other schools addressed and aided by me, 87; teachers in these schools, 1,172; scholars, 11,730. Value of books sold, 500 dollars; donated, 450 dollars. Addresses delivered, 126; sermons preached, 54; miles travelled, 9,835; &c. Some of these schools are held in old log-cabins, with 'stick-chimneys and puncheon-floors'; but children can learn the way to heaven, and sing of Jesus as well here as anywhere." The thousand dollars' worth of books circulated are so many preachers where are few others so intelligent and good. Such a work deserves support.

The first Sabbath-school Institute was held at Freeport, Illinois, April 17th, 1861. It was originated by some earnest Methodists, and the Rev. J. H. Vincent delivered lectures on "Our Institutes and Sub-Institutes." In November, 1861, the Rev. J. H. Vincent issued a circular on this subject. This paper gave full directions for

the organisation and management of institutes. It also gave a list of forty-three topics for essays and discussions. This document, which even in in this day is admirably appropriate, was widely scattered as a circular, and also by the religious papers. The next step in the history of institutes, as cited by the *Index*, was in 1864, when the Rev. W. A. Niles, of Corning, broached the subject to Mr. Pardee, and they arranged for an institute, which was soon held at Corning; and so this work began on Eastern soil. That this was a movement perfectly independent of Mr. Vincent's work in the West seems quite clear; for Mr. Niles was aroused to its importance by a Public School-teachers' Institute, which had been held in his town; and he therefore asked Mr. Pardee why similar institutes might not be made available for Sunday-school teachers? This Mr. Pardee pronounced "the first idea of a Sabbath-school Institute that ever entered his own mind." From this review of the history of these valuable efforts, it appears that they originated at two distinct points; but to our Western brethren must be given the palm of some four years' priority. These facts we learn from the *Sunday-school Times*.

HOME MISSIONS.*

The American Home Missionary Society has had under appointment, during the past year, 908 missionaries, of whom 658 were reappointed. 565 have been pastors or stated supplies of single congregations; 255 have ministered to two or three congregations each; and 88 have extended their labours over still wider fields. They have been distributed as follows: New England, 309; Middle States, 73; Southern States, 7; Western States and Territories, 521. The Sunday-school and Bible-class scholars number 66,300. 543 missionaries report 34,068·35 dols., as contributions to benevolent objects. 48 churches have been organised; 22 have become self-supporting; 56 churches have been erected, 106 repaired or improved, and 28 begun. 80 young men in connection with missionary churches are preparing for the Gospel ministry. The receipts have been 217,577·25 dols., and are in excess of those of last year by 5,009·62 dols.

In 1800 the Roman Catholics had in this country, 1 bishop, 100 priests, and about 50,000 laymen. Now they have 44 dioceses, 3 vicariates-apostolic, 45 bishops, 3,795 churches, 2,317 priests, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals, and a communion of 5,000,000.

In New York City there are 50,000 French, and in Chicago about 30,000 to 40,000; so a Frenchman estimates. Yet there is little being done to evangelise them. The *Independent* is responsible for the following:—

"A pettifogging lawyer and manager in a new settlement in Wisconsin gave a missionary of the American Sunday-school Union the following account of a Sunday-school:—'I organised the first Sunday-school in this county, and ran it myself one season. We came in here early, all Americans. We wanted to draw in decent, industrious families, and to keep out all foreigners and rowdies. So I said: A Sunday-school will attract the folks we want, and keep others out. It will be the best and cheapest way to blow for the settlement. There was not one of us that pretended to have one grain of piety; so they pitched upon me to carry out the plan. I did so, and sent to your society and got a library, and ran the school all summer. It did the blowing for us splendidly. Before summer was ended, some Christian families came in; and, as they had a better stock of piety, I gave over the Sunday-school to their hands. It was a grand thing for us. There wasn't a foreigner of any sort that ever stayed in the settlement more than one night. We secured a good American and moral settlement. In fact, it got to be so pious that I couldn't live there myself.'"

* From the *American Church Missionary Register*.

Mexico.

HAVING just returned from the city of Mexico, where I resided in a commercial capacity for four years, and having been acquainted with several individuals engaged in propagating the Gospel, it occurred to me that a short statement of what came under my own observation might prove useful, as I believe you are interested in the good work going on there.

The London Bible Society have a depôt, managed by Mr. W. J. Butler, where the Scriptures only are sold; but as the sales in the capital seldom exceed 40 dols. per month, Mr. Butler is obliged to travel the various states in the dry season, disposing of the books as he best can, a work for which he is well fitted. These journeys usually extend to two or three months, and always prove

encouraging. He also employs colporteurs for the work, who receive one dollar per day and their travelling expenses, and in the larger towns he endeavours to establish agents, allowing them a commission of 12½ per cent. on the amount of their sales.

In 1866, Mr. Butler circulated about 14,000 copies of Bibles, Testaments, portions, &c., but in 1867 the circulation fell to between 3,000 and 4,000, owing entirely to the civil struggle then raging throughout the country, when business of every description was brought to a standstill. This year it bids fair to exceed that of 1866.

Such a work can only be carried on at a great outlay. In 1866 it cost the society £1,100, but last year it would be considerably less, as there was but little done in that year. In addition to salaries, colportage, rent of shop, and travelling expenses, the books have to be transported from Vera Cruz to the capital, a distance of 280 miles, and often to the interior towns.

So far from wishing to curtail their operations, the directors of the society which Mr. Butler represents have intimated their determination of going on with them, as they consider the field a very promising one.

The American Bible Society is represented in Monterey by a Mr. Westrop. The circulation is, I believe, confined chiefly to the Border States, and averages about 4,000 copies per year.

So far as I know, these are the only societies directly engaged in spreading the Gospel in Mexico; but in the city and the surrounding villages are to be found many earnest, devoted men, who, having separated themselves from the mummery of the Romish Church, are doing what they can to enlighten their brethren, and deliver them from the bondage in which they have been held so long.

They are all poor people, either shoemakers or carpenters, &c., and having to earn their daily bread, they necessarily labour under great disadvantages. Not only do they need funds, but they are sadly in want of organisation, and an enlightened religious literature in the shape of tracts and books.

The societies to which I have referred are doing good service in circulating the Bible; but they cannot do more, and, in my humble opinion, a great amount of preparatory work is needed before we can look for much progress. Mr. Butler has often assured me that he could dispose of any number of tracts when he could not sell a Bible; and only before I left the capital, a Senor Jaurez, who has a large meeting of his countrymen on Sunday, called upon me, and begged that I would do what I could to send him a parcel of tracts and books to distribute among his brethren.

This man is actively engaged in the cause of Christ. He has formed what he designates the "Evangelical Reform Society." The meetings are held on Thursday evening and Sunday forenoon, and the average attendance is about sixty, and sometimes more. Several chapters of the Bible are read, each one taking a verse, any one being at liberty to make remarks. Senor Jaurez reads prayers, and a short sermon which he prepares for the occasion. Besides this meeting, I have attended two others in the city, conducted on much the same principle, but differing slightly in practice.

With proper organisation and support it would be easy to form small congregations in the large cities, and throughout the country generally. Hundreds of the people are waiting anxiously for the change, but afraid to take any step, for the priests have still much influence among the poorer classes; although the church as a political power is now completely crushed, never, I believe, to rise again.

I speak the truth when I say that there never was such an opportunity as the present for spreading the truth in Mexico. The authorities are favourable to religious liberty; the government has confiscated all the vast church property, estimated at two hundred millions of dollars; many of the churches and convents have been sold and converted into dwelling-houses; the priests are obliged to dress like ordinary citizens; and the "host" is no longer taken through the street, preceded by a bell and a procession of boys carrying lighted candles, as formerly.

Of course the priests do all they can to retain their influence on the people, and do not scruple to take and destroy the Bible when they can lay their hands upon it; but to show you how effectually their power has been curtailed, I will just quote the following incident, which Mr. Butler related to me:—

While selling his books in the portal of a village near Puebla, a priest brought a chair, sat down opposite the stall, and threatened all and sundry who attempted to purchase. Mr. Butler complained to the judge of the place who had the priest brought before him; the judge examined the Bible, pronounced it a good book, and bought a copy. He then ordered the priest to go back to his church, telling him that he might thunder

away there as much he pleased, but that he must not interfere with Mr. Butler. He, however, had a notice put upon the outside of his church door, warning the faithful to avoid Butler's stall, but the judge, hearing of this, ordered it to be taken down.

Mr. Butler often meets with opposition from the priests similar to what I have related; but his invariable practice, when entering a place, is to wait upon the alcalde, and obtain his permission to sell the book, which is always granted. He always makes a point of calling upon the schoolmasters in the various places he passes through; and generally finds them very favourably disposed towards the circulation of the Bible, and frequently they buy a copy. A friend of his supplied the children in a school near Mexico with a Testament each, at the request of their teacher, at which they were quite delighted. Testaments and portions of the Scriptures are always inquired after, but the people being very poor, cannot pay the price in many instances. There is a book entitled "Nights with the Romans," which is very popular among the thinking portion of the Mexicans. Some of the newspaper editors, and one or two governors of states, have read the book and commented freely upon it, and I have often witnessed a dozen or two working men gathered together to hear it read.

I might mention much of a similar nature, all tending to show that there is a great desire among the people for religious books and tracts; in short, for something which they have not got, and of which they wish to know more than they do.

I will be glad if you can prevail upon any of your friends to supply the want which is much felt in Mexico, and I can assure them that, with God's blessing, good fruit will follow. I remain, dear Sir, yours faithfully,—ANDERSON LINDSAY. —In the *American Church Missionary Register*.

Labrador.

THE *Record* of the Established Church of Scotland states: "The two Esquimaux, whom the Moravians have sent from the missions in Labrador to preach the Gospel to the more distant heathen, are spoken of as men who possess 'a good knowledge of Scripture, a good flow of words, and a right humble opinion of themselves.'

"The Moravian missionaries in Labrador labour under every external disadvantage. This is painfully evident by little facts which their reports incidentally mention. In Zoar, their harvest consisted of a barrel of potatoes, about the size of walnuts, and a plentiful supply of radishes, all raised in a little garden made of sand mixed with earth brought from a more southern soil. In Hebron, the garden plot is at a great distance from the mission premises, as no sufficiently sheltered ground can be found near them; and, as it is, the garden must be kept constantly watered to prevent the gales from sweeping away the soil and its produce. In Umanak, Greenland, the missionaries have scraped off the turf over the pebbles, dried it, and rubbed it in their hands, and carried it in barrels to the garden plot, where it is spread thinly over a layer of refuse bones collected from before the doors of the Greenlanders' huts. Several years of such labour will finally accumulate a soil thick enough to dig up with a spade. The failure of a seal fishery, or of the ptarmigan hunt, reduces them and their docile flocks almost to a state of starvation."

Madagascar.

THE Rev. W. E. Cousins, of the London Missionary Society, writes:—

You will be glad to hear that the government is establishing itself firmly, and that its policy bids fair to be increasingly liberal. We have every reason to hope that Christianity will make even more rapid progress than it has done. Never, since we have been in Madagascar, has there been such a strong feeling in its favour as at present. During the public mourning our congregations remained about the same as they had been; some were rather below the average; but on Sunday week—the first Sunday after the cessation of the mourning—our chapels were crowded to overflowing. Rainimaharavo and Ravoninahitriniarivo attend public worship often, and their example, together with the knowledge that the queen and prime minister are favourably disposed to Christianity, has encouraged many to come to our chapels, who had stood aloof as long as they thought there was any reason to fear. Some, indeed, who made themselves conspicuous by their cruel treatment of the Christians during the persecution, have commenced to attend our services. Never have larger congregations been gathered together in Antananarivo than on the two last Sundays. The chapels are too small for the press of hearers,

and on all hands we hear of intended enlargements. Of course we rejoice in such a movement; but we are deeply sensible of the dangers that will beset our churches as Christianity becomes more popular and fashionable. We rejoice with trembling, and we would wish our friends in England earnestly and frequently to commend us to the care of Him who can guide his people, and keep them from all harm.

Among the signs of progress, and as affecting us more directly, may be mentioned the rescinding of an old law that prohibited the erection of stone or brick houses within the walls of the city. The law was formally repealed on Wednesday, June 17th, much to the delight of the people generally. The richer people are all intent upon building brick houses, and a few years will probably make a great change in the appearance of the place. Of course it is no longer necessary to build Ampamarinana church of wood. We have asked Mr. Pool to write to you on this matter, and I enclose the translation of a letter from the native congregation, in which they plead their own case.

As an addendum to the permission to build brick or stone houses, it was also enjoined that all houses within the town shall be roofed with tiles. The only houses we possess in the town are the school and Mr. Parrett's house and offices, and these will have to be tiled within a moderate time.

The Rev. R. Toy writes:—Mr. Cousins has told you of the progress made by the government, and the favourable effect of this on Christianity. I need add merely what more especially concerns my own sphere of labour. The first Sunday after the close of the period set apart for mourning, my chapel, which had been well filled for several Sundays previously, became crowded to excess, whilst many sat round outside, and others went away to seek places in other chapels. Among those present were many of the queen's household, Rainimaharavo, the chief secretary of state, Ravoninahitriniarivo, the prime minister's eldest sister and his eldest son, besides some of those who worked the Sikidy during the time of the late queen. Last week we knocked out the side-wall of the chapel, and carried the roof on to the wall of a yard opposite, enlarging the building 64 feet by 15 feet. On the Sunday following the place was again crowded by eight o'clock in the morning, and many had again to seek places elsewhere. In the afternoon it was the same. The deacons counted the people as they left in the evening, and made the number to be 2,450 inside, and 230 outside. Their counting cannot be relied upon, yet I shall not be far wrong when I state the number inside to have been 2,000. The prime minister's sister was baptised last Sunday, and is very anxious to be admitted into the church. She has our principal preacher to teach her, nearly every evening at her own house, and has committed to memory a great deal of the catechism appointed for candidates. Ravoninahitriniarivo wishes to be admitted into the church to-morrow, also the eldest son of the prime minister. Amparibe is crowded, and they have made a place for the people to sit outside under the verandah. Ambatonakanga Memorial Church was comfortably full last Sunday. I hear Mr. Pearse, at Analakely, is about to enlarge his chapel. The new chapel at Avarotrandohalo was nearly full. At Ankadibevava they have been obliged to enlarge the building very considerably, as the place has been crowded to excess. While speaking of Ambohipotsy, I should have said that we have again this week added 44 feet by 11 feet to the end of the chapel, and from what I can learn we shall be full again on Sunday. We hope, in ten weeks' time, the Memorial Church will be sufficiently far advanced to admit of being opened for public worship. Were it ready now, it would scarcely be able to accommodate the crowds who wish to attend. In the country chapels there is the same eargerness to hear the Word of God. Some have already enlarged their chapels, and others are thinking of doing so. In one of the chapels in connection with that of Ambohipotsy, those who form the ordinary congregation turned out in a body last Sunday, and sat outside to allow the heathen to occupy their places. This earnest desire to hear the Gospel is not confined to one class or one locality, but seems to be universal.

Mr. Pool writes:— The change is marvellous. One seems to stand trembling with awe at such a manifestation of the Holy Spirit's power. All government works were stopped last Sunday, and the government refused to receive Major Finklemere, who arrived on Saturday at the last station, hoping to be escorted into the capital as usual on the Sabbath; but no, he must wait until Monday. —*Chronicle of the London Missionary Society.*

LITERATURE.

It is not often we have the opportunity of noticing any literary effort so directly in the line adopted by our own periodical as these Lectures* of Mr. Miller's; and it is seldom, indeed, that in any department of literature we meet with so genuine and satisfactory a production. Mr. Miller has the great advantage of having something to say, and of meaning to effect something by saying it. During five years' residence and work in India, he has observed matters with keen, profound, and comprehensive intelligence, and he now exhibits his conclusions regarding missionary labour with an independent sagacity which will inevitably greatly influence the public mind.

The Lectures before us have been repeatedly delivered, and wherever they have been heard the feeling has been that from Mr. Miller we have received what we have long and painfully been feeling the urgent need of—a well-instructed and judicious estimate of the modes of missionary procedure in India. Few, if any, of the fields of Christian enterprise can compete with Indian missions: few appeal so powerfully at once to our reason, our imagination, our feelings, our Christian principle. The Hindoos are our fellow-subjects, serve the same Queen, compete for the same offices, to a large extent speak the same language as ourselves; their land has attracted to it many of the greatest minds and most active spirits with irresistible fascination; no heathen people would seem to be so much worth winning to Christianity. But though there have been, accordingly, very great efforts made for the accomplishment of this object, the results have been of a kind to excite question and investigation. What progress has been made? Is the country as a whole any nearer Christianity to-day than it was in the days of Xavier? What are the obstacles which are really hindering missionary effort, and what is the most feasible mode of overcoming them? The want of accurate, reliable information on these points has been operating to produce indifference and distrust regarding missionary enterprise in India, and it is this want which the Lectures before us supply.

* *Scottish Missions in India.* Two Lectures, by the Rev. William Miller, M.A., Madras. Edinburgh: *Andrew Elliot.* 1868.

Mr. Miller sets out with a lucid and interesting explanation of the nature and essential characteristics of Hindooism, pointing out in particular how it eradicates individual liberty of will and action, and the sense of individual responsibility. This is so powerfully done, that one gets quite a new impression of the overwhelming influence of the system and of the helplessness of the individual. The greatest sin a Hindoo can commit is to exercise freedom of judgment. His will is merged in the will of the community; his mind is fettered by the traditions and customs of his people; he is unable to conceive the idea of acting in contradiction to his race, and on his own separate responsibility. The people must move altogether, or not at all. It is Hindooism rather than the Hindoo that must be converted. "Let it," says Mr. M., "be laid down then as clear, at the very outset, that the circumstances of India, being such as I have described, may possibly, nay probably, demand not a different spirit, but a different form of Christian action to meet them, from that which would have been advisable had these circumstances been different. Clear and simple as the truth of this seems, it is yet important that it should be definitely set forth, that it should distinctly be embraced by the church, and carried out to its legitimate results." The Scottish missions, taking this state of things into consideration, have acted on the idea that the Hindoo mind must be prepared for receiving the Gospel by such treatment as will develop the small remaining germ of moral nature which has survived the demoralising influence of Hindooism. Their aim is to educate the rising generation, to stimulate their minds, and present to them a wider range of knowledge than their own literatue provides, and especially to beget or resuscitate within them a conscience and sense of personal responsibility, round which a healthy character may be formed. These missions have chosen, as their part of the common Christian work in India, that which is preparatory; they leave to others the honourable toil of sowing the seed of the Word by direct evangelistic effort, and themselves are content to work in less conspicuous connection with the result, and at a greater distance from the reward, to break up the fallow-ground that has become hard as iron, and to plough and till it so that there may be some likelihood of the seed germinating.

The work of the Scottish missions and that of the many other missions in India are not to be contrasted, but are rather to be viewed as har-

moniously working together towards one end. It is, however, quite legitimate to compare the educational with the evangelistic method for the sake of justifying the former—of illustrating its position, and proving its necessity. We think that Mr. Miller has done admirable service in this respect. It did not fall within his plan to frame a general theory of mission work which would apply to communities in a position similar to that of the Hindoo, and which must have proved the absolute necessity of preparatory educational work in all countries where a moral deterioration so thorough as that of India has been consummated. But he has established his point by an argument which will carry conviction to a very much larger number of minds than could have been reached by any theoretical reasoning. He appeals to the history of missions, and he states a fact which is calculated to set the whole mission-work of India in a light quite new to most of our readers. The fact is, that before Scottish missions were begun the older missions had become hopeless of making any impression on Hindooism, and had already given up their assaults upon it, and turned their attention and efforts to the other races inhabiting India. "For generations before Scotland entered on the work at all, the people of India had, in some of its regions, heard, with every outward advantage on the side of the preacher, and in their own tongue, the wonderful works of God. Public proclamation of the truth, private discussion, and personal dealing, had been all engaged in (and that for a long series of years) by men from whom there is every reason to be sure that the Spirit of God was not withheld. And what was the result of all? To God only is that result known in the highest sense. But speaking roughly, as far as man can trace it, and as far as Hindooism and real Hindoos were concerned, that result was *nothing*. . . . Hindooism, and all embraced within it, remained, as they had been for ages before, unaffected and unmoved. But this is not all. A more important fact remains, viz. that before Scottish missions were begun, the older ones had almost wholly turned aside from any assault on Hindooism at all." Among the other races of India some of the missions have met with large success, but these tribes are as alien to the Hindoos "as a gipsy is to a Scotsman," so that the success among these outsiders has no influence whatever on the Hindoo system, and only makes it more manifest that in that system there is something peculiar, which entails the failure of means which in other circumstances are successful. The distinction between success among these tribes and success among the Hindoos has not been sufficiently before our minds; and enough has, therefore, not been made of the fact that mere evangelistic missions to the Hindoos have been a failure—the failure in the direction of Hindooism has been covered by the success in dealing with other religionists. The evangelistic system, pure and simple, has been tried, and tried with singular advantages, in men, money, and national circumstances, and has been abandoned as a failure by those who hoped well of it, and threw their lives into its promotion. The educational system is a *dernier resort*—though apparently those who first adopted it were not aware of this. It has now for some years been tested, and already its results can be appreciated, and can even be reported at home though of a kind much more perceptible by residents in India. These results are perceptible in the "slowly but surely increasing dissatisfaction with the customs and social rules of Hindooism," in the movement of the national mind towards enlightened inquiry and freer thought, and generally in the symptoms, apparent to an eyewitness, that the social fabric of Hindooism is not quite so consolidated and omnipotent as a few years ago it was. These results are not due solely to the educational influence of the Scottish missions, but impartial observers, among whom every good critic will number Mr. Miller himself, are not slow to ascribe to these missions the foremost place among those influences which are now combining to overthrow the mighty and pernicious system which for so many centuries has enthralled one of the finest races in the world.

As we have intimated, Mr. Miller does not theorise; but we should have welcomed from so competent an observer the solution of this problem which lies at the bottom of all that is now transpiring in the Indian missions. It is obvious that for the reception of the Gospel there is needed, on the part of the receiver, a preparation of some kind or other. He must, at the least, be able to understand the terms of the offer made. But how far must he be morally educated before there is a likelihood of him accepting the offer? There are states of mind, such as that of a Frenchman, upon which some preparatory effort must obviously first be spent. But what are these states of mind, and when are we justified in supposing that the most effectual way to awaken conscience is to present Christianity to the soul? To what extent are the sins of one generation visited on another,

and in what degree is the present generation of Hindoos incapacitated from receiving the Gospel by the debased moral nature they have inherited? These questions seem to us to lie at the bottom of the practical questions regarding missionary work.

We can say nothing of Mr. Miller's proposal regarding the present great need of the Scottish missions. We are not quite sure of its expediency, but it is so extremely difficult for those at a distance to judge of such practical proposals, that we should be sorry to say one word which might seem to call in question the judgment of one who has been so sagacious, so able, and so successful in administrating the affairs of his own mission. We cordially wish him increasing success in the very great work he has chosen, and for the facilitating of this success it is our earnest desire that while he is at home he may have the satisfaction of finding that very many are taking a lively interest in his statements and are being indoctrinated with his views.

Savage Island, in the Pacific, is called by the natives Niue, meaning *Cocoanut Trees O!* probably from its discovery after some famine.* It is about the size and appearance of Jersey—a low, unpretending drift of land, without that enchanting beauty that marks the Southern Seas, yet with curious habits of nature that are as attractive as beauty. The supply of fresh water is the incessant drip from cavern roofs, and the crabs climb up the cocoa-trees and rob the nuts. The people are tall, well proportioned, naked, painted white, black, and red, with long hair, distorted features, and savage eyes. The Gospel was introduced among them, and in 1862 a visitor finds, "instead of uncouth, ferocious savages, pleasant, good-looking fellows, clean, sufficiently attired for the climate, very merry and happy, but quiet and remarkably well behaved." It is this change that is well sketched in the briefest of compact little books, to which readers must be referred for a simple and lucid narrative, and for the pleasant histories of Peniamina the pioneer evangelist, Paulo the first Samoan teacher, and Laumahina the pious chief and Sunday-school teacher. It is a welcome addition to our missionary literature and a story that might be woven into one of those narratives that a mother "whose hair is silver" contributes for reading aloud at the Mothers' Meetings.* The spirit of this motherly Christian woman is excellent, and the preface is full of encouragement, hints, and facts for those who work in this field and those who may wish to work. The room, perhaps, is a little above the average; but the tone of it, the cleanliness, neatness, and homeliness may be imitated anywhere; and the stories have a purity and homeliness befitting the room. Books of this kind, such as can be used, are scarce; and those who are engaged in the Bible-women's mission will be the more ready to seize on these Bright Glimpses.

My First White Hair is a story genuine and beautiful, and aimed straight at a child's heart.† A little girl finds a certain white hair in one of her great-grandmother's jewels; she asks the meaning, and is referred to a MS. of the good old lady's, in which the history of this jewel is written. The movement of the story is in the time of Frederick the Great; the vivid simplicity recalls Andersen; the translation, for the original is German, is executed with perfect ease; and the sum of the whole is, "God is love. God only asks faith; trust in Him."

Clara Graham‡ is a little novel child, always natural, and good, and proper: the girls at a boarding-school grow jealous of her, and plunge her into trouble by false accusations; and her innocence is brought to light by a servant's first eavesdropping, and then plundering a key from a sleeping scholar. The intention is good, but the story is unreal and unsatisfactory.

But perhaps among recent books for children is *The French Country Family.*§ We have nothing more natural, more faithful to child life in our language. This book is throughout healthy, fresh, and true. The family grows into reality: one as little doubts its existence as that of Robinson Crusoe. The pictures of life are not only life-like, but have an indescribable purity. Nor are they English, but distinctly French. We see the foreign costumes, hear the foreign tongue, are struck with the foreign ways. We owe thanks

* *Savage Island: a Brief Account of the Island of Niue, and of the Work of the Gospel among its People.* By the Rev. Thomas Powell. London: *Snow.* 1868.

* *Bright Glimpses of Mothers' Meetings.* With a Preface by the Rev. C. Vokes. London: *Nisbet.* 1868.

† *My First White Hair: a Story for Children.* Translated from the German of Shekla von Gumpert, by A. Sturges. London: *Stock.* 1868.

‡ *Clara: or The Children's Token.* By M. L. Langford. Dublin: *Moffatt & Co.* 1868.

§ *The French Country Family.* By Mme. de Witt (née Guizot). Translated by the author of *John Halifax.* London: *Strahan.* 1867.

to Mrs. Craik for introducing us to such an evening of pleasant thought, and feel with what right she says that "the authoress shows our neighbours across the Channel understand home as well as ourselves," and that "in introducing to English children this charming picture of French family life, I think I am benefiting their elders too." And here is another special child's book, but in rhyme—rhyme that will catch the most restless little ears, and stay the quickest feet.* Blithe, happy songs and ballads these are, without a particle of affectation, that have sprung up from some soil wet with the fresh dew of poesy. Children rarely have such carolling as from these Two Friends. This is how one opens :

"Children, when you sat wishing,
Down last night on the sands,
Beckoning moments of glory
With little helpless hands,
I heard you saying and sighing,
As the wind went over the seas,
'There never will come knight-errant
To common days like these.'"

But the heroes are not vanished. "The wind was soft and heavy, where African palm-trees twine," and a chain of slaves were passing "down the moonlit mountains and beside the river calms."

"Lash'd, and crying and crouching,
They passed, suspecting not
There were three or four English
Whose hearts grew very hot,—
Men who have come from a distance,
Whose lives were in their hands,
To tell the love of Jesus
About the heathen lands.
Studious men and gentle,
But not in the least afraid;
With fire enough amongst them
To furnish a crusade.
And when they saw the slave-trap,
Came hurrying down the hill,
Each man looked at the other,
Unable to be still."

For the rescue, and how "a blast of weeping and shouting cleansed all the guilty place," and for the moral—

"But give us now and then a man,
That we may make him king,
Just to scorn the consequence,
And just to DO THE THING"—

we must refer to these Poems written for a Child.

* *Poems written for a Child.* By Two Friends. London: *Strahan.* 1868.

Some excellent homilies on the parables have recently appeared, and another only draws attention to the wonderful and all but infinite meanings stored up in them, and their marvellous application to human life.* Mr. Bourdillon has considered as parables "all those parts of the Lord's teaching in which religious lessons are conveyed under the form of a history, a tale, or a similitude." What he says of each is brief, but always to the point, and the explanations in setting are clear, intelligent, and plain. There can be no better book of the kind for plain and common people, and for that largest class it meets a real want by its accuracy, suggestiveness, and simplicity.

Sermon Thoughts are interesting, but very irregular in merit.† They betray a large command of apposite illustration.

In language a little too rhetorical, but with much wisdom, Mr. Weir analyses various devices by which Satan beguiles men, such as procastination, self-righteousness, despair, &c.‡ The book has already received, he says, the witness that it is true and good, "having been blessed to the conversion and establishing of souls;" and there are many who will read it with profit and thankfulness.

The *Divine Gift of Rest*§ is not always restful to read. It is fragmentary and wandering, but at least not bulky. Among other instances of rest is this : The writer, when in Paris, was conducted to a private house, where about fifty were assembled for worship. Among them was one who had been "a prisoner with his uncle, the great chief, Abd-el-Kader, for fourteen years, when Algeria was conquered by France. For ten years he was perplexed whether to join the Roman Catholics ; but a remarkable Providence threw him with the excellent Protestant Christian at whose pavilion we were assembled ; and now the follower of Mahomet had found rest and peace in Jesus." Mr. George H. Stuart is a name familiar and honoured among Christians everywhere, but the writer is mistaken in altering this noble-hearted merchant into a clergyman.

* *The Parables of our Lord explained and applied.* By the Rev. F. Bourdillon. London: *Religious Tract Society.* 1868.

† *Sermon Thoughts, analysing and illustrating Bible Texts.* London: *Stock.* 1868.

‡ *Satan's Devices Exposed.* By the Rev. S. Weir. Dublin: *Moffatt.* 1868.

§ *The Divine Gift of Rest.* By Zeta. London: *Mackintosh.* 1867.

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